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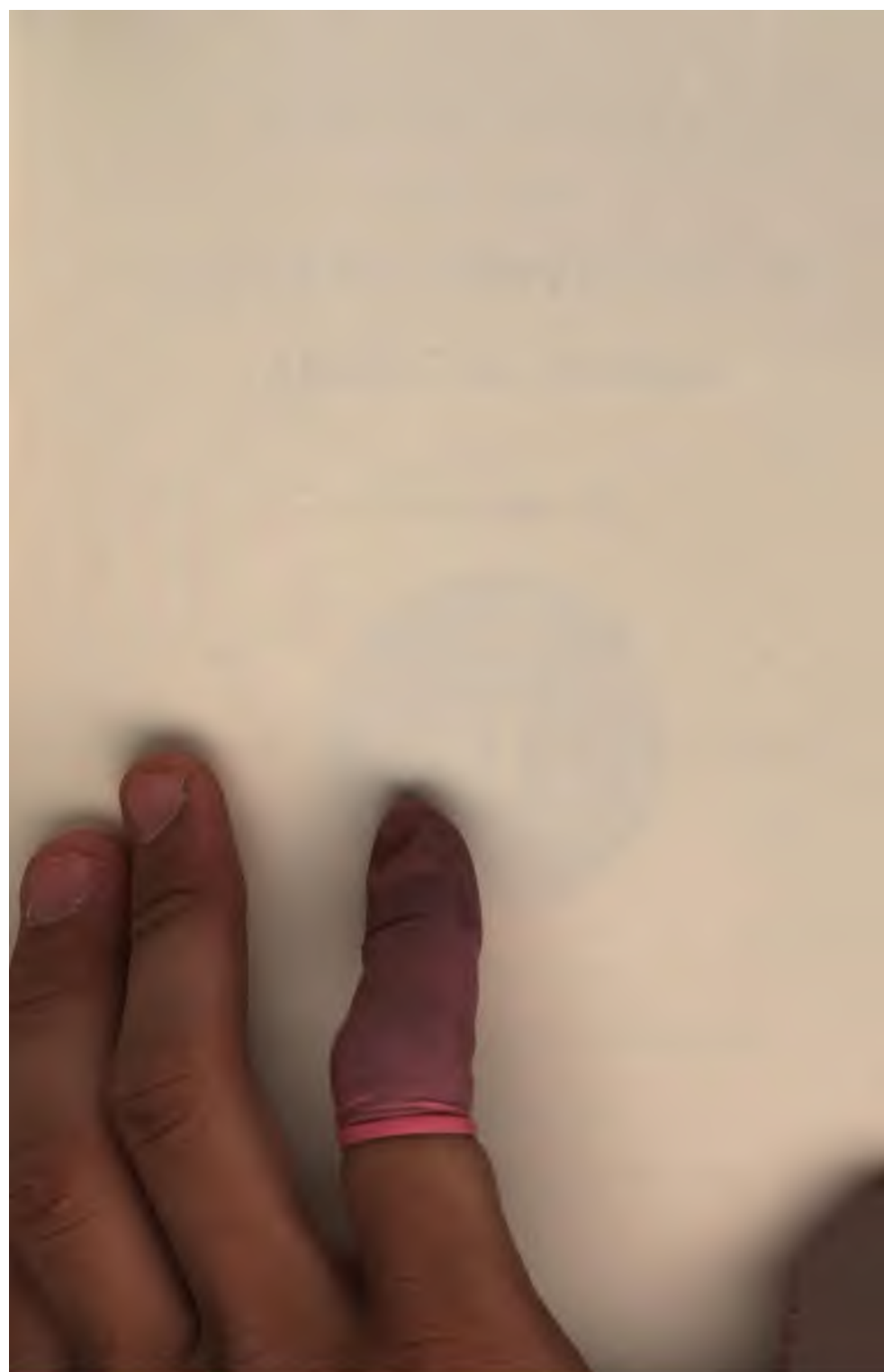
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1901







# YEAR BOOK

OF THE

## CENTRAL CONFERENCE OF AMERICAN RABBIS

... VOLUME XI ...

1901



5661

CONTAINING THE

PROCEEDINGS OF THE CONVENTION

HELD AT

PHILADELPHIA, JULY 2-6, 1901

Press of \_\_\_\_\_  
Wm. C. Popper & Co.  
56 Reade St., N. Y.

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### **OFFICERS.**

Honorary President, MOSES MIELZINER, - - Cincinnati, O.  
President, JOSEPH SILVERMAN, - - - New York, N. Y.  
First Vice-President, JOSEPH KRAUSKOPF, Philadelphia, Pa.  
Second Vice-President, SAMUEL SALE, - - St. Louis, Mo.  
Treasurer, CHARLES S. LEVI, - - - - Peoria, Ill.  
Recording Secretary, ADOLF GUTTMACHER, - - Baltimore, Md.  
Corresponding Secretary, MAURICE H. HARRIS, New York, N. Y.

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### **EXECUTIVE COMMITTEE.**

DAVID PHILIPSON, - - - - - Cincinnati, O.  
LOUIS GROSSMANN, - - - - - Cincinnati, O.  
TOBIAS SCHANFARBER, - - - - - Chicago, Ill.  
JOSEPH STOLZ, - - - - - Chicago, Ill.  
STEPHEN S. WISE, - - - - - Portland, Ore.

## **STANDING COMMITTEES.**

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### **AMERICAN JEWISH HISTORICAL EXHIBIT**

R. GROSSMAN.	S. SALE,	H. BERKOWITZ.
S. S. WISE.		J. SILVERMAN.

### **UNAFFILIATED WITH CONGREGATIONS**

J. KRAUSKOPF.	M. J. GRIES,	A. J. MESSING.
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### **ON PUBLICATIONS**

J. STOLZ,	T. SCHANFARBER.	A. NORDEN.
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### **CERTIFICATE OF MEMBERSHIP**

M. MIELZINER,	G. DEUTSCH,	L. GROSSMANN.
D. PHILIPSON,		M. MARGOLIS.

### **TRUSTEES OF SUPERANNUATED MINISTERS' FUND**

H. BERKOWITZ,	I. AARON,	E. N. CALISCH.
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### **UNION HYMNAL**

A. KAISER,	W. LOWENBERG.	W. SPARGER.
R. GROSSMAN.		L. M. NELSON.

### **QUARTERLY REVIEW**

L. GROSSMANN,	M. SCHWAB,	M. H. HARRIS.
G. DEUTSCH,		M. HELLER.

### **ADVISORY COMMITTEE**

E. G. HIRSCH,	G. GOTTHEIL,	K. KOHLER.
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### **ON TRACTS**

W. ROSENAU,	H. G. ENELOW,	I. L. LEUCHT.
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**TEMPORARY COMMITTEES ACTING FOR THE PHILADELPHIA  
CONVENTION, 1901.**

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**COMMITTEE ON YEAR BOOK**

M. H. HARRIS, J. SILVERMAN,  
R. GROSSMAN, I. S. MOSES.

**COMMITTEE ON THE PRESIDENT'S MESSAGE**

G. DEUTSCH, S. SALE, S. S. WISE,  
L. GROSSMANN, F. COHEN.

**COMMITTEE ON MR. WEINSTOCK'S LETTER**

D. PHILIPSON, J. KRAUSKOPF, G. DEUTSCH.

**AUDITING COMMITTEE ON TREASURER'S REPORT**

S. SALE, H. WEISS, T. SCHANFARBER.

**AUDITING COMMITTEE ON REPORT OF PUBLICATION COMMITTEE**

T. SCHANFARBER, G. TAUBENHAUS, H. LEVI,  
D. KLEIN, C. A. RUBENSTEIN.

**AUDITING COMMITTEE ON REPORT OF UNION HYMNAL COMMITTEE**

R. BENJAMIN, M. KOPFSTEIN, A. BRILL.

**COMMITTEE ON NOMINATION OF OFFICERS**

M. L. MARGOLIS, S. S. WISE, A. GUTTMACHER.  
J. KRAUSKOPF, R. BENJAMIN.

**COMMITTEE ON THANKS**

A. GUTTMACHER, B. GLUECK.  
P. JACOBS, G. HOUSMAN.

**COMMITTEE ON RESOLUTIONS**

C. S. LEVI, M. MARGOLIS, H. BERKOWITZ.



PROGRAM  
OF  
TWELFTH ANNUAL CONVENTION  
OF THE  
CENTRAL CONFERENCE OF AMERICAN RABBIS  
PHILADELPHIA, JULY 2 TO 6, 1901.

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Tuesday, July 2d, 8 P. M.

**OPENING SESSION AT TEMPLE KENESETH ISRAEL.**

PRAYER,	- - - - -	Rabbi Raphael Benjamin.
ADDRESS OF WELCOME,	- - -	Rabbi Joseph Krauskopf.
ADDRESSES	- - - - -	- Hon. John Wanamaker. Talcott Williams.
RESPONSE OF THE VICE-PRESIDENT,	-	Rabbi M. Mielziner.
MESSAGE OF THE PRESIDENT,	-	Rabbi Joseph Silverman.
MEMORIAL TRIBUTES		
In honor of the late Rabbi Oscar J. Cohen, Rabbi Max C. Currick.		
In honor of the late Rabbi Aaron A. Lowenheim, Ph.D., Rabbi Abram Hirschberg.		

## CENTRAL CONFERENCE OF

Wednesday morning, July 3d, 9:30 o'clock.

## SESSIONS AT TEMPLE KENESETH ISRAEL.

- REPORT OF THE TREASURER, - - Rabbi Charles S. Levi.  
 REPORT OF THE PUBLICATION COMMITTEE, - - - - Rabbi Joseph Stolz.  
 REPORT OF THE UNION HYMNAL COMMITTEE, Rev. Alois Kaiser.  
 REPORT OF THE COMMITTEE ON QUARTERLY REVIEW, - - Rabbi Louis Grossmann.  
 REPORT OF THE ADVISORY COMMITTEE, - Rabbi M. Mielziner.  
 REPORT OF THE COMMITTEE ON SCHOOL SERVICE, - - - Rabbi M. J. Gries.  
 11 O'CLOCK—ADDRESS, - - - - - Cyrus Adler.
- 

Wednesday afternoon, 2:30 o'clock.

## BUSINESS.

- REPORT OF THE COMMITTEE ON SUMMER SCHOOL, - - - Rabbi E. G. Hirsch.  
 REPORT OF THE COMMITTEE ON THE NON-AFFILIATED WITH CON-  
 GREGATIONS, - - - - Rabbi J. Krauskopf.  
 REPORT OF COMMITTEE ON MEMBERSHIP, - - - - Rabbi M. Mielziner.  
 REPORT OF COMMITTEE ON ETHICS, Rabbi M. Schlesinger.  
 4 O'CLOCK—PAPER—"Judaism and its Religious Development in  
 the Nineteenth Century," - By Rabbi S. H. Sonneschein.  
 DISCUSSION, - By Rabbi C. A. Rubenstein and Rabbi M. Salzman.
- 

Wednesday evening.

Conference will be entertained by the Local Committee at  
 Willow Grove.

Thursday, July 4th, 10:30 o'clock, A. M.

**SESSIONS AT THE NATIONAL FARM SCHOOL, IN THE OPEN AIR.**

REPORTS OF SPECIAL COMMITTEES.

11 A. M.—PAPER—"The Jew in the Nineteenth Century," - - -  
By Rabbi M. H. Harris.

DISCUSSION, By Rabbi D. Blaustein, Ph.D., and Rabbi J. M. Magil.

3 P. M.—BUSINESS.

4 P. M.—PAPER—"Sabbath-School Problems," - - - - -  
Rabbi Harry H. Mayer.

DISCUSSION, By Rabbi Morris Newfield and Rabbi Julius H. Meyer.

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Thursday evening.

SOCIAL AND PATRIOTIC EXERCISES UNDER THE AUSPICES OF THE  
LOCAL COMMITTEE, ADDRESSES, - - - - -  
Rabbis R. Grossman and S. S. Wise.

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Friday morning, July 5th, 9:30 o'clock.

BUSINESS.

REPORT ON RESOLUTIONS.

ELECTION OF OFFICERS.

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Conference Services.

**AT TEMPLE RODEF SHOLOM, S. E. CORNER BROAD AND MT. VERNON  
STREETS.**

Friday evening, July 5th, 8 o'clock.

CONFERENCE LECTURE, - - - By Rabbi M. J. Gries.

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Saturday morning, July 6th, 10 o'clock.

CONFERENCE SERMON, - - - By Rabbi A. S. Isaacs.

At these services Rev. A. Kaiser, Rev. Wm. Sparger and Rev.  
Wm. Lowenberg will officiate.



PROCEEDINGS  
OF THE  
Eleventh Annual Convention  
OF THE  
Central Conference of American Rabbis  
HELD AT  
PHILADELPHIA, PA., JULY 2 TO 6, 1901.

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TEMPLE KENESETH ISRAEL, }  
Tuesday Evening, July 2, 1901. }

The Twelfth Annual Convention of the Central Conference of American Rabbis was opened in Keneseth Israel Temple, Philadelphia, Pa., July 2, 1901, at 8:30 P. M.

The session was public.

President Joseph Silverman called the Conference to order.

Rev. R. Benjamin, of New York, offered the following prayer:

Universal Father! We have assembled before Thee to deliberate on the good and welfare of Judaism, to endeavor to increase our efficiency as religious teachers, and to strengthen the ties of friendship and fraternity that unite us as an association of rabbis.

And we begin our session, O Lord our God, by calling upon Thee to be near to us during our conference, to influence and guide our deliberations and discussions, and to imbue our hearts with the spirit of the words: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Bless, O Eternal, our country and this city. Bless the rabbis and congregations who offer to us a welcome, and bless the generous hearts who show us hospitality. Bless the President and members of our Conference, and may our week's labors be devoted to the advancement of learning, to the demonstration of truth, to the adoption of practical measures for the improvement of our religious life, and to the promotion of peace and good will. Amen.

After a musical selection by the choir, the address of welcome was delivered by Rev. Dr. Joseph Krauskopf.

#### **DR. KRAUSKOPF'S ADDRESS.**

It is the first time in the history of the Central Conference of American Rabbis that Philadelphia has the honor of entertaining within its borders this distinguished body of leaders of Reform Israel. Were the season of the year other than that of the last month of July, the vast assemblage of people that would have greeted you this evening, and their fervid enthusiasm that would have gone out to you, would, in a measure, have indicated our pride in welcoming you to the third largest city of the Union, to the metropolis of the second largest State in the Nation, to the city first in the Republic to proclaim "liberty throughout all the land, unto all the inhabitants thereof."

Other cities have had the honor of your Conferences, and have been deserving of the honor; but what city more fit for a meeting of a body of men championing Independence, Religious Liberty, Equality of Race and Sect than the city whose Independence Hall is the Holy of Holies of American freedom, whose Liberty Bell, even though silent now, awakens sweetest melodies in the hearts of American patriots, whose "elm tree" site of Penn's treaty with the

Indians is still a shrine of pilgrimage of people believing in the brotherhood of all men, whose statue of "Religious Liberty," the handiwork of an American Jew, and the grateful gift of American Jews to the people of the United States, is one of the proudest, and most reverential centres of attraction for people believing as a common brotherhood in the Fatherhood of the common God.

And what city more deserving of a Conference of the promulgators of the teachings of Reform Judaism than the city that has given to American Israel its first Bible in the vernacular, its first Sabbath School, its first Jewish Publication Society, its first Jewish Chautauqua Society, the city that has given to American Israel leaders such as Leeser and Morais, Einhorn and Hirsch, leaders to whose sacred memory the whole nation is to this day proud to do affectionate homage.

It does seem strange that a city so rich in Jewish historic association, a city that has exercised so potent an influence on the development of American Israel, should not have been given an opportunity to welcome the Central Conference of American Rabbis before this. The nearness of Atlantic City, which is regarded as a suburb of Philadelphia, and where several Conference sessions have been held, may be offered as an explanation. But that will hardly serve as a sufficient reason. It is possible that your keeping away from us thus far may have meant your gracious way of saying that Philadelphia has no need of that stimulus for greater work in the cause of Judaism which the Conference generally brings to cities in which it convenes; may have meant that your recognition that the soil of Philadelphia Judaism had been well prepared and judiciously sown by its first leaders, that the Conference held in this city in 1869, which in reality was the first Reform Conference of American Israel, the Conference in which the lamented founder of this organization, the Rev. Dr. I. M. Wise, established his leadership of American Israel, in which he preached his first Conference sermon, and gave utterance to some of the most radical thoughts ever expressed in the Western Hemisphere, and that found a ringing echo in this city—it is possible that your not convening in this city hitherto may have meant your gracious way of saying that

the work of that Conference, thirty-two years ago, had been so well done and had been so well supplanted sixteen years later by that other Conference, at the other end of our State, the memorable Pittsburg Conference, that up to the present time there had been no need felt by you for another Convention of Rabbis in this city.

But if such have been your views, be assured, reverend and honored sirs, they have been by no means shared by us. We have been eager for you to convene here. We are deeply conscious of the good such a Conference as this can exercise. If this city has contributed something toward the development of American Israel, it has been made to recognize the vast amount that remains to be done, and in which it is willing to help, if you will but point out the way.

There are questions that perplex the rabbinate of this city as well as the laity, practical congregational questions rather than theological difficulties, and it is to you that we look for a helpful solution.

Hearty as is the welcome that I extend to you in behalf of the city, it is nevertheless coupled with sincere regret that you have departed from the wiser course of our fathers who held their Conference in the fall of the year instead of in the hottest month of all the year, when most of our people are absent from the city. Had this been the month of October or November, the large outpouring of our laity, and the close attention they would have given to your deliberation, would have amply convinced you of their profound interest in your discussions and of their deep concern in your enactments.

And even though absent, their eyes are upon you; their hopes are centred in you. To you they look for light, for counsel, for guidance. In accordance with your deliberations of this week will be their progress, and that of our sister cities throughout the land. As you will counsel so will they act; as you will lead so will they follow. Your wisdom will become their practice. It is to you they look for a remedy against the needless and ever hurtful multiplicity of synagogues, and against the baneful rivalries between them. It is to you they look for an authoritative declaration on

the moral obligation upon every Israelite, young or old, male or female, married or single, to become a financial contributor to the congregation. It is to you they look for counsel as to what the Rabbi's obligation is in cases of funerals, marriages, confirmations, Sabbath School instructions, in families of those who, though sufficiently able, though members of one or more clubs, refuse to the congregation their financial and moral support. It is to you they look for a reawakening of that old sentiment in Israel that made also the synagogue a beneficiary of charity bequests, and that enabled it to do what larger educational religious work, now denied by reason of a want of the necessary means. It is to you, to the American Rabbis, they look for a clear statement as to the attitude of the synagogue toward the life and teaching of the Rabbi of Nazareth toward congregation affiliation of non-Jewish believers in Judaism, towards burial in Jewish cemeteries of believers in Judaism of non-Jewish birth. It is to you they look for an authoritative statement as to how such bodies as the Jewish Fraternities, the Young Men's Hebrew Association and the Council of Jewish Women might become auxiliaries to the synagogues.

Such are a few of the many questions for a solution of which the congregations in Israel look to you. And I might say the non-Jew as well as the Jew, for some of the questions that perplex the Jew perplex the Christian. Our Christian community will follow this week your proceedings as closely as the Jewish. Laborers in the same vineyard of the Lord, they seek the light and truth as sacredly as we seek it, and their welcome to you is therefore as hearty as ours. One of these, the greatest merchant in the land, the Hon. John Wanamaker, who was to have addressed you, informs me that owing to illness in his family, and illness of his own, he is unable to be with us this evening. Though denied his presence, we are privileged in having with us a man to whom the work of the Central Conference of America is not unknown. I take pleasure in introducing Dr. Talcott Williams.

Dr. Krauskopf announced that Hon. John Wanamaker was prevented by illness from attending and addressing the Conference, and the following despatch was read:

CAPE MAY, N. J., July 2nd.

TO HOWARD S. JONES,  
Private Office, Wanamaker's,  
13th and Market Streets, Philadelphia.

See Rabbi Krauskopf and show him this. I am not very well and fear to come to city to-night; if he can excuse me I will be obliged, if not, please postpone until Friday afternoon.

JOHN WANAMAKER.

Dr. Talcott Williams, editor of the *Philadelphia Press*, followed with an address.

### ADDRESS OF DR. TALCOTT WILLIAMS.

*Mr. President, Shepherds of the American Israel, Ladies and Gentlemen:*

I am but an indifferent substitute for the distinguished speaker who was to precede me. I can bear testimony personally to his deep interest in problems of the character which this Conference meets to consider, and of his constant labors to unite rather than to separate all those interested in their solution. Nothing but illness which rendered his coming perilous could have prevented his presence, even in weather like this. When the Chairman of your Committee of Arrangements did me the honor, some weeks ago, to ask me to extend a "warm welcome" in behalf of the City of Philadelphia to your Conference, I myself felt, having had experience of a score of Philadelphia Julys, that the weather was tolerably certain to supply whatever warmth my speech might lack. You, sir, Mr. President, can answer for the entire range of Jewish literature, never the literature of a dead language, and I can speak after a fashion for the literature of the Arab. I know you will agree with me that in neither has any adjective or any phrase been applied to the summer heat of Tammuz, which the past forty-eight hours have not justified. But if we must meet in July, a hospitable calendar brings this year the fast of Tammuz, by a happy and auspicious circumstance upon the Fourth of July. That fast recalls the beginning of the end of the nation of Judea in its chosen home. This year, at least, the first welcome of Philadelphia is that

it mingles memories of the opening of the great Siege of Titus with the natal day of a nation, which, without fear of contradiction, I may unhesitatingly say has been more hospitable and proved a more happy and prosperous home to Israel than any land since Joshua led his hosts into Canea.

Rabbi, for me, has an unusual and a personal significance. My childhood was passed in the Valley of the Tigris, in a Semitic and semi-Aramaic world, where it was still the term of respectful but familiar address. It was only last week that an Arab woman at the Pan-American, for whom I had been able to do some slight service, addressed me as "Rabbi." The teacher from whom I learned my first Semitic alphabet was thus addressed, and if I were to express all which stirs within me as I face those devoted to the teaching of another Semitic tongue, I would address you as scholars still address a teacher at his coming: "Salam alay kumhair allah makum, barakat allah allaykum ya rabbooni."

In no ordinary sense are you the teachers of this city. It was founded, as you well know, by a man, William Penn, who, with other Friends, had gone back in the Friends' meetings to the simpler organization of the primitive church, born of the synagogue, who believed in a preacher consecrated by the present calling of the spirit and not by human hands, who had committed the government of worship to an organization as democratic as the Mohammed, and who, above all and beyond all, had adopted that profound belief that justice is best done, not by the use of violence or a resort to force, but by trusting its execution and discharge to that higher power which ordains righteousness and establishes it, bringing its decree to pass in its due season, a conviction and a trust which has been shared by Israel from the days of Jacob to the days of Dreyfus, a hope never disappointed. It was inevitable that a city founded by a man belonging to such a church in sympathy with such a principle, should have been, as my predecessor has already told you, the early and hospitable home of the American Hebrew. I need not rehearse, here in this great temple, the "Church of Israel," its small beginnings in this city. I need only recall to you that it extends to you its civic welcome, because in this city the Jew has always been conspicuous in its civic affairs. Jewish merchants

stake their profits and their property by signing with the other merchants of this city the pledge of non-importation. They subscribed as liberally as their fellows to the support of the infant Republic. One of them stood by its very cradle as its foster father. It is impossible, in the city of Robert Morris, to forget Haym Solomon. If, even now at this day, after more than a century in which this unpaid debt has been accumulating, the Congress of the United States would refund the sums which he advanced, which paid our representatives abroad, which kept the machinery of the Federation in motion, which preserved the judicial ability of Judge Wilson to the members of the Constitutional Convention and paid James Madison his salary, when but for this he would have been forced to return to Virginia, you would need no other endowment for your Jewish University, it would be enough if this legacy, advanced by an American banker, were probated by the country now great, which he aided in its early extremity in behalf of his rightful heirs, the institutions of his faith.

Put in a broader sense, not merely to the city of Penn, not only to the birthplace of the Republic, you are welcome representing early, as the teachers of the moral foundations of its institutions. You at least know, though others forget, that in the half thousand churches in this city, the sermon, the prayer, and the Sunday School, the addition to sacrificial worship of exposition, adoration, prayer, and the nurture of the young, are all the heritage of the synagogue. The moral debt of the non-Jewish world to Israel, the moral teacher of the world, is constantly remembered. This other debt is as constantly forgotten, in no small part because ecclesiastical history is for the most part written by those who are interested in rite, ceremony and organization, derived from Roman models and a theology based on Greek thought. But I welcome you most of all to this city on behalf of the non-Jewish church because, in common with all Protestant communities, it owes the means and methods by which moral truth is inculcated and public devotion led the sermon, the long prayer and the short, to the assemblies from which the Christian church grew. The first Jewish Sabbath School to which you, Sir, have already alluded, founded in this city seventy years ago by one whose beauty, Scott used to

sketch his most charming heroine, doubtless succeeded other Sunday Schools here, but these in their turn were the fruit and legacy of that education of the young in religion and in morals which the synagogue began and which its Rabbis have never forgotten.

Another debt remains. This association of education with religion, the absence of sacrifice and the presence of exposition and articulate devotion brought about an educated ministry. The tendency always is at all stages of civilization, where sacrifice exists in form or in symbol to look upon the office of the priest as being, in the better and higher sense of the word, "magical," thaumaturgic, independent of intellectual power and training. The Episcopal divinity student who, when he was reproached for the neglect of his lessons, answered that he expected to rely for his success on his sacerdotal function, was an unfortunate illustration of reversion, in a church which has always insisted on an educated ministry. The conception of learning as necessary to its ministry, the Christian inherited from the Jewish synagogue. Both in the Greek and the Roman world, worship and learning, the priest and the philosopher were not allied, but opposed; and I welcome you again as a Conference of Jewish Rabbis to this city of eloquent preachers, of great Sunday Schools and an educated ministry, because these all are a part of the debt of this community to your predecessors.

The growth of Jewish immigration to those who, like myself, are called by their profession to the study of the past as well as to the record of the present, has been for me, during the last thirty years in which we have seen it grow, the sure sign of national advance, the promise and portent of expansion of an approaching and exuberant prosperity, such as came in the close of the past decade and still swells at the opening of the new century. For through twenty centuries, because he and his virtues thrive best in that peaceful strife towards which civilization steadily tends, peace and prosperity have been uniformly accompanied by the immigration of the Hebrew. His persecution, whether it be under Roman Emperor or Arab Caliph, under Angevine English King or Frankish Ruler, in the dying Moslem cities of North Africa, or in that other State with only a past, just north of the Straits of Gibraltar, in a

modern Republic which has ceased to increase its population, or an Austrian Empire torn by internecine feuds; this persecution has always and everywhere, for twenty centuries, been penumbra and proof that prosperity has culminated and decline had begun. It is only when there has ceased to be enough to go around that men grow envious of the portion of Israel. In this immigration, which has made New York the first Jewish city in the world, which has given this State more Hebrew inhabitants than Palestine, and this city more Jews than Jerusalem, the material results are chiefly apparent to the general eye—banks, great business firms and a constant increase in wealth and outward prosperity. But those of us who are called to watch another growth, who have followed the prize list of Harvard for the past decade, who watch the degrees given in a university, newer, but with a staff as able, in Chicago, who are attentive to the lists of the prize winners in our city High Schools, who know the men selected for professors' chairs in one branch of medicine fresh born, pathology, nearly none holder of a chair is of your race—the proofs of intellectual advancement are as patent and various as the signs of material prosperity of your own teachers, the Rabbi Ben Mehasia, and I speak within a field where you walk easily and where I pass *pedibus*, said in the words familiar to you, "the city, the synagogue whose houses are higher than that of the synagogue will be destroyed." As I think of the fruits of this puissant addition to our life, I am most of all because it is to you and to see to it that in the American Jewish business front of the university less than the roof of the synagogue, a constant growth in wealth and knowledge be of vital religious organization to moral truth and religious training.

At your meeting two years ago the fourscore years of the great learning had grown with his shadow in which all inter for whose shelter I acknow

beautiful, sweet and an altogether admirable thing, that one of the speeches made at that celebration came from the President of the Methodist Episcopal Conference. If I were finally to sum the welcome of this city, founded by a Friend, which saw Jews aid the foundation of our American State and which owes its moral stability to institutions grown from the synagogue, I could not do better than turn to the words of Wesley, founder of the church, whose representative so sincerely proclaimed the love and honor of its communion for your great leader. If I go back a century for these words, it is to remind us all how early tolerance began, how deep-rooted to-day it should be and how general its fruits. "Give me thine hand," said Wesley, the apostle of Methodism, on an occasion not dissimilar. "I do not mean be of my opinion; you need not, I do not expect or desire it, neither do I mean that I will be of your opinion. Keep your own opinion and I mine, as steadily as ever. You need not even endeavor to come over to me, or bring me over to you, only give me thine hand. I have no desire to dispute with you one moment, let all small points stand aside, let them never come into sight. If thine heart is as my heart, if thou love God and all mankind, I ask no more, give me thine hand."

After a musical selection, President Silverman delivered the annual message to the Conference, replying also to Dr. Krauskopf, Chairman of the Local Committee, and to Dr. Williams, in the place of Vice-President Dr. Mielziner, who was unavoidably absent and had sent the following despatch:

CINCINNATI, OHIO, July 2, 1901.

CENTRAL CONFERENCE OF AMERICAN RABBIS:

I sincerely regret my inability to attend this Convention. May your deliberations contribute toward promoting the sacred cause of Judaism.

DR. M. MIELZINER.

**PRESIDENT'S MESSAGE.**

Welcome, brethren and friends to the Twelfth Annual Convention of the Central Conference of American Rabbis. Welcome, ye ministers, preachers and prophets of Israel who have zealously and fearlessly, with word and deed, labored for the cause of Judaism. Welcome, ye faithful sons and daughters of Judah who have been loyal to God and man. Welcome, ye good people of the city of brotherly love, who have ever been martyrs to the cause of truth, justice and liberty, and who have but lately given the world a practical lesson of the text, "If a man take thy coat give him thy cloak also." Welcome, ye distinguished visitors noted for statesmanship, philanthropy and scholarship, ye who have so nobly spoken words of greeting, commendation and cheer. We thank you all for your august presence, your gracious encouragement, and ask you to receive with indulgence, if not with favor, the message that this Conference will speak to-night and throughout the coming week.

From this enlivening scene, from this service of song, prayer and soul-stirring eloquence, from this majestic house of God, we shall gather inspiration for the great work before us. But, most of all, will our thoughts and sentiments be quickened and our labors touched, as if by a magic wand, by the historic reminiscences of this patriotic city that first felt the thrill of the birth of American independence. Long have we waited for the opportunity of convening the national organization of American Rabbis in this city, in the midst of these ever memorable, and, to the heart of every American, dear and sacred surroundings. And now, that this cherished desire has, at last, been gratified, we realize, at once, how eminently fitting it is, that this convocation of Israel's leaders be held in the "old Quaker town," the shrine of liberty, truth and justice. Here was the cradle of American independence, of the Union and the Constitution. Here the principles, that were first enunciated by Moses and endorsed by Israel at Sinai three thousand years ago, were again proclaimed to the world and in-eradicably engrafted upon the then young and already vigorous

nation. Here was first sounded the historic bell that announced liberty to all in obedience to the words of scripture,

"Proclaim liberty throughout the land, to all the inhabitants thereof." (Lev. 25, 10.) This has ever been the tocsin of Israel and America.

### ESSENCE OF JUDAISM.

Judaism stands for liberty of thought, speech and act, for the highest civil and religious freedom. It is bound by no iron-clad creed or form, by no book, myth or tradition. It is fettered by no ecclesiastical decree or rabbinical ipse dixit. It is hampered in its growth by no priests, prophet, messiah, or temporal potentate. Judaism is free from every trammel of words, howsoever ingeniously framed into creeds and doctrines. It may draft and enact laws, but it can also amend or abolish them. It does not present the anomaly of some religions of making laws that it cannot change.

*Law is made for man, not man for the law.*

*Judaism is based on the unity of God and the love of God and man.* It is founded on truth, righteousness and justice. Within these cardinal points it has unlimited scope for expansion. Judaism is an attempt to reach God, to attain the outermost horizon of truth, justice and righteousness. For this conception of our faith there is ample warrant in the Scripture, especially in the words of Micah vi, 8, "He hath told thee, O man, what is good; and what the Lord doth require of thee; but to do justice, to love kindness and to walk humbly with thy God."

Such a religion can have no fixed boundary. You cannot say this phrase, this creed or formula or ceremony will comprehend God, will include all truth and all right. Hence the Judaism that is true to itself must be free and eternally progressive. It must betoken the greatest liberty of thought, speech and action.

### THE PRINCIPLE OF THE CONFERENCE.

The Central Conference of American Rabbis is founded on the same principle and the same text, "Proclaim liberty throughout

the land, to all the inhabitants thereof." This conference of American Rabbis assumes no authority save that which comes from intelligent deliberation and agreement. It grants to its members the widest latitude to which their individuality may aspire, requiring only that all give their best thought to the elucidation and solution of the problems that are presented. The Conference is a common meeting ground for the representatives of various shades of belief and practice. It is an arena for combating heresies and testing new theories. *It is the great clearing-house of Jewish thought.*

We stand always upon historic Judaism, not breaking abruptly with the past, but rather building the bridge by which to make possible a transition from the past to the present and the future. We note the events that affect Judaism and the position of Israel throughout the world and seek to contribute our share towards the progress of our cause and humanity in general. We recognize every advance in the realm of science, philosophy, Biblical research and Rabbinical scholarship and endeavor to appropriate the best thought of the world for the interpretation and application of Jewish teachings.

#### ACHIEVEMENTS.

The achievements of the Conference during the twelve years of its existence speak eloquently in its behalf and demonstrate its usefulness to the American Rabbinate and Israel at large. What with the Prayer Book and Hymnal and various other publications, besides the Year Books, and excellent discussions and decisions on almost every important question affecting modern Judaism, the Conference has just cause for congratulation. The death, over a year ago, of the revered founder and first president of the Conference was a severe blow from which we have scarcely rallied. Yet the spirit of our departed leader and benefactor has been ever present with us, has sustained and inspired us to remain loyal to his memory and the heritage he has left us. At all hazards we shall maintain this Conference not only for our own needs and those of American Judaism, but also as a *fitting monument to Isaac M. Wise* who founded it and gave to its welfare his best thought and unstinted energy.

This Conference lives and acts not only at its annual sessions, but throughout the year by virtue of the esprit de corps it created among the fraternity and the spirit of scholarship it has disseminated among the brethren. The Conference lives and acts throughout the year by means of its various publications, its executive officers, and those members who have profited by its discussions and decisions.

#### AID FOR GALVESTON.

Last Fall I had occasion to use the existence of the Conference in a practical way, namely, in calling upon the members to make a collection, in their synagogues, during the Autumn holidays for the benefit of the Jews of Galveston, Texas, who had suffered materially on account of the severe storm that swept over that unfortunate city. I am happy to state, that about \$6,000 were thus collected and turned over to the Jewish Relief Committee of Galveston, and that our efforts have been highly appreciated and commended by the stricken community.

In calling upon our Rabbis to make this collection in the synagogue, my purpose was also to give the minister another opportunity of using his office in the interest of public affairs and movements outside of his congregation and community. The tendency in the past few years has been to repress the clergyman and to narrow his position to the confines of the pulpit. This limitation seems to contract the preacher's office and function and he should try to utilize every opportunity to broaden his work and usefulness and strengthen his influence and authority. It may be timely to again open for our consideration the topic of the relation of Rabbis to public affairs.

Our several committees have been at work upon the tasks assigned to them and will make their reports at the proper time.

#### THE PRAYER BOOK AND HYMNAL.

The sale of the Prayer Book and The Hymnal has been gratifying and speaks well for the merits of these publications. The general reports from the hundred and fifty congregations that use

these books are to the effect that they have enhanced the dignity and effectiveness of the divine service. They have also, by their general use in reform and conservative congregations, brought unity and harmony into their religious services. It is desirable that all congregations, especially those whose ministers are members of this Conference, adopt the Union Prayer Book and Hymnal in order that the benefits that result from their use may be more widely spread. In this connection permit me to refer to a work that enhances the value of the Union Prayer Book. The Rev. Mr. Sparger, member of this Conference and Cantor of Temple Emanuel, New York, and Mr. Max Spicker, Choir Director of the same congregation, have together composed suitable music for both volumes of our Prayer Book. The work is being published by G. Shirmer, of New York, and will be sold at a moderate price so as to enable all congregations to purchase it. I take pleasure in recommending this excellent musical work to the members of this Conference and trust when you have become familiar with some selections therefrom you will adopt it as a fitting companion volume to the Union Prayer Book and will extend to the authors and publishers your hearty good wishes.

#### MEMBERSHIP.

We have gained in numbers during the past year by the acquisition of several new members, to wit: Rev. Dr. A. S. Isaacs, Rev. Dr. F. de Sola Mendes, Rev. Dr. G. Taubenhau, Rev. G. N. Housman, etc.

Death has, alas, entered our ranks and taken from our midst the Rev. A. A. Lowenhein, Ph.D. of Chicago, Ill., and the Rev. Oscar J. Cohen, of Dallas, Texas. We shall fittingly honor their memory to-night.

#### THE JEWISH ENCYCLOPEDIA.

On an occasion like this, it is also proper for us to take note of some important events that have occurred in Israel at large during the past year, especially those with which we as Rabbis are concerned. First and foremost, I mention the completion of the first volume of the *Jewish Encyclopedia*—an event that eclipses all

other achievements of modern times in its beneficent influence upon Israel and Judaism. So much has been lately said and written on this inspiring theme, that it would seem almost superfluous to add more to all the glowing speech that has already been expended upon this topic. It is possible that the projector, publishers and editors of this remarkable work have had a surfeit of laudation for what was to them a labor of much love. I am, however, justified in my remarks by the thought that the Conference takes a fatherly pride in this encyclopedia. We, too, had an ambition to publish such a work. We had conceived the idea and had somewhat elaborated a plan and then came the excellent prospectus of Dr. Singer and the Funk & Wagnalls Co. We realized at once that here was a well matured plan upon a financial basis that seemed to guarantee greater success than we had hoped to achieve. We were ready to abandon our project if we could co-operate with the founders of the larger enterprise. We were met with flattering cordiality and received indubitable assurance that the forthcoming work would be thoroughly Jewish and would present every phase of Jewish thought in a scholarly and impartial manner. Moreover, several of our members were appointed upon the Editorial Staff and the Board of Consulting Editors and many others were made collaborateurs. The co-operation between the members of this Conference and the editors and publishers of the encyclopedia has during the past two years steadily increased and contributed much towards the great and almost unexpected result. We therefore feel a just pride in the success of the Jewish Encyclopedia and take pleasure in recommending it to both the Jewish and Christian public.

Notwithstanding all guarantees that the encyclopedia would be a thoroughly reliable and authentic book of reference on Jewish doctrines, history, literature, philosophy and biography, and notwithstanding the undoubted scholarship and recognized ability of the editors and collaborateurs, many had their misgivings. But now that the first volume is an accomplished fact, all doubts are brushed aside and the encyclopedia stands forth as a demonstration of the wisdom and executive ability of him who conceived the idea and those who aided him in realizing his dream.

The work is epoch-making. It is monumental. It marks the climax of Jewish progress in the nineteenth century and sets a standard for Judaism at the beginning of the twentieth century, that augurs well for the development and progress of Israel's cause. It will usher in a renaissance of the science of Judaism in America, if not throughout the world. It is the beginning of an intellectual movement in Israel, of an era of general study and research in the domain of Jewish thought. It is a work for the public and private library, for the student, the scholar and the layman. It is to the interest of the Rabbis to recommend it to their congregations, for, wherever read and studied, it will revive interest in Judaism and Jewish affairs. It will, above all, instruct the world in what it does not know of Judaism and Israel and will thus tend to remove error, misrepresentation and prejudice.

I believe, brethren, that I voice your sentiments in asking you, to-night, to honor the projectors, publishers and editors of this stupendous work by tendering them a unanimous vote of commendation and congratulation. Let us encourage these men in the great task upon which they are engaged and cause them to realize that American Israel appreciates the sacrifice they have made, as well as the great good that will come to Israel out of the truth that has thus been exhumed from the tomb of ages.

#### COLONIZATION.

Side by side with this intellectual achievement which was, at first only a dream, a chimera, another movement of a different character, namely Zionism, has come into prominence. I am not unmindful of the fact that this Conference has set itself on record as being opposed to political Zionism—that is, to the founding of a Jewish State, but I also do not ignore the fact, that we, at the same time, favored the colonization of Jews. Since the adoption of both resolutions four years ago, Zionism has somewhat amended its controlling ideas or projects. It does not confine its endeavors exclusively to the formation of a Jewish State, though that is still its ultimate goal, but is content, at the outset, to establish large colonies of Jews in Palestine under the protection of the Turkish

government and with the sanction of the other powers. This purpose, *if successful*, would have a tendency to relieve the congested Jewish quarters, in the first instance of Russia and Roumania and, perhaps, also of London and New York. This were a consummation devoutly to be wished. And now comes the news that the Sultan has granted several interviews to Dr. Herzl, the outcome of which is that Dr. Herzl has announced, at a reception tendered him by the Maccabbees of London, that before any important step forward can be taken, about ten million dollars (two million pounds) will be necessary. It can easily be inferred from this statement, as has been suggested, that the Turkish government is ready to make some concessions to the Zionists provided a sufficient money guarantee is forthcoming to insure the success of the undertaking. It seems to me that ten millions is a modest sum to ask the Jews of the whole world to contribute towards any plan of colonization or settlement that will permanently relieve the over-crowded Jewish districts of at least Russia and Roumania. Whatever may be the outcome of political Zionism, whatever may be the attitude of Jews, in general, towards the idea of a Jewish State, upon this, at least, all are agreed, that any experiment that will relieve the misery of our brethren in the Orient and make them self-supporting and independent, that will remove them from the Jewish Pale and decrease the causes that give rise to anti-Semitism, is worth trying, whether it will cost ten or a hundred millions of dollars. If there is merit in any plan that impelled Dr. Herzl to ask for ten million dollars, let him take the leaders of Israel throughout the world into his confidence by calling an international conference of representative Jews to pass upon his great scheme for the salvation of Israel. If his plan will be approved by such a representative body that has the confidence of the world, I believe that all the money that may be needed will be forthcoming. I believe that the Alliance Israelite Universelle, the Anglo-Jewish Association, the Hilfs-Verein der Deutschen Juden (lately instituted) the B'n'ai B'rith and other fraternal organizations may be induced to co-operate in any comprehensive colonization project that promises a solution of the perplexing Jewish problem. I merely submit this subject for your consideration.

## AN AMERICAN JEWISH HISTORICAL EXHIBITION.

I am at this point constrained to speak of the American Jewish Historical Exhibition which, upon the initiative of the American Jewish Historical Society and under its auspices, will be held next Winter by representatives from the various national Jewish organizations. It will be the first exhibit of its kind ever held in this country and promises to create widespread interest not only in Jewish but also in non-Jewish circles. I submit that this Conference ought to pass a resolution strongly indorsing the project, requesting the members to enlist the interest and support of their congregations in this worthy cause and pledging itself to co-operate as a body and as individuals in any manner in which our services may be required.

## GOLDEN RULE BROTHERHOOD.

Permit me to mention one other general movement, recently set on foot in New York, which promises great results for humanity, though it is still in the seed state. A Golden Rule Brotherhood has been organized consisting of both Jews and Christians whose avowed objects are 1st, the dissemination of the doctrine of universal peace and the abrogation of war; 2d, the inculcation of the Golden Rule as a guidance for conduct; 3d, the securing of equal rights to all citizens as guaranteed by the Constitution of the United States; and 4th, the eradication of racial prejudice and religious intolerance. This movement has grown out of the organization founded some time previous for the purpose of erecting a monument as a tribute of the people of America to the memory of the late Baron and Baroness de Hirsch and as an evidence of the people's appreciation of their noble examples of whole-souled, international and non-sectarian charity and philanthropy. The Golden Rule Brotherhood aims to be national in scope and is thus an indication of the rapidly spreading doctrine of universal peace and good-will. I, therefore, commend this organization to the consideration and support of the members of this Conference and all believers in the doctrine of the Fatherhood of God and the Brotherhood of Man.

This movement is an indication that the world is ready for the broadest principles of religion and ethics. The world has outgrown the old dogmas and the old traditions. It is ready to preach simple love of God and man and to practice the loftiest humanitarianism.

### ISRAEL'S OPPORTUNITY.

Never before was the opportunity so great for realizing the mission of Judaism. And what are we doing toward this end? Are we content to wait until Providence has solved all our problems? Can we do nothing in line with modern thought and conditions toward the ultimate aim of Judaism? Can we not do something to further the mission of Israel and the coming of the universal religion, the era of universal peace and happiness? *It is for you to say what you can and will do.*

Other religions make propaganda for the spread of their doctrines, their beliefs and practices. They are proselytizing religions, some are militant churches. Judaism alone is content to grow from within and to wait until those without voluntarily accept its doctrines. I believe the time has come for us to adopt a more aggressive policy. Without criticizing any religion, without opposing any church, let us adopt such means of argument and publication as will bring our doctrines more readily to the attention of a world that is open to conviction. I suggest that this Conference undertake the study of the methods pursued by certain proselytizing religions, their general results, their effect upon Judaism, how to counteract them and how to utilize them for our own purposes. I recommend that a committee be intrusted with the full investigation of this subject.

### UNFINISHED BUSINESS.

In this connection I recall that at the last convention held in Cincinnati, in March, 1899, our late President, Dr. Wise, proposed that four hundred dollars be appropriated for the publication and free distribution of popular tracts on practical subjects. This

was adopted and a committee appointed which never made a report. (See Year Book, 1899, pp. 27 and 86.) I therefore renew this proposition.

I also renew a proposition made by the late Dr. Wise to the effect, that a volume be issued containing all the papers read at our conferences and all the sermons and lectures delivered before us (v. *ibid* pp. 27 and 86). In view of the fact that few of our Year Books are extant, such a volume is desirable in order to preserve those lectures, papers, etc. I suggest also that the same volume should contain all the important decisions and resolutions adopted by this Conference. In this connection I must refer to a proposition adopted at the meeting held in Buffalo and which has not yet been carried out, that an index be prepared for all the Year Books thus far issued and that hereafter such an index be added to every tenth volume of the Year Book (v. Y. B., 1900, p. 76). I furthermore call your attention to the fact, that a proposition made in the message of last year and adopted by the Conference to the effect that a volume be published in memory of Dr. Wise to contain his annual messages to the Conferences and various literary articles has not yet been acted upon. (v. Y. B., 1900, pp. 70 and 72.) I suggest that it may be feasible to publish one large volume that will carry out some of the ideas contained in these various propositions.

Among these matters of unfinished business I have also the honor to lay before you for future reference certain subjects for papers and discussion proposed by the late Dr. Wise and his successor, to wit:

1. The Messianic Doctrine.
2. The History and Philosophy of Reform Judaism.
3. A Complete Theology of the Old and the New Prayer Book.
4. The Distinctive Character of Jewish Monotheism and Jewish Ethics.
5. Judaism as a Missionary Religion.
6. The Qualifications of a Rabbi.
7. The Relation of the Synagogue to the Life of the Individual.

Finally, brethren, I have several matters of vital importance and of a practical nature to present to your worthy consideration.

#### DEFLECTIONS FROM THE MINISTRY.

Firstly. It has become a matter of general observation, that, in recent years, several young men who had devoted from 6 to 8 years to their preparation for the ministry and had occupied pulpits for longer or shorter terms had finally abandoned the rabbinate and entered other vocations. To my knowledge several occupants of pulpits are now contemplating withdrawal from the ministry. Various reasons have been assigned for these defections from our profession and the suspicion, not entirely unfounded, prevails, that the modern conditions of Judaism, the peculiar methods of electing and removing Rabbis, the oft arbitrary control which petty congregational officers seek to exercise over the minister, together with the lack of appreciation, and poor compensation that some Rabbis must face, are among the causes that contribute to create that disordered state of mind that oft impells men to give up the cherished ideals of youth for some other walk of life. It is timely that this subject be fully investigated by this Conference, that all evidence possible be obtained upon which to form a proper diagnosis of the evil and base an adequate remedy.

#### THE STUDY OF HEBREW.

Secondly. It is generally admitted that the study of the Hebrew language has in many religious schools been reduced to a minimum and in others entirely discontinued. It seems a pity that this study, even in its elementary branches, should be suffered to fall into decadence. Perhaps it can yet be revived. Perhaps the method of instruction which was rarely scientific in the schools of our youth is to blame for the aversion that has arisen towards the study of Hebrew. Could not some light be thrown upon this subject and some data furnished on which to base a resolution calling upon rabbis and congregations to foster the study of Hebrew and revise the methods of instruction if necessary? I trust you will find this matter worthy of your serious attention.

## THE NEXT CONVENTION.

Thirdly. I desire to advise you of an attempt to call into life a Southern Rabbinical Conference made during the past Winter, by men who claimed, rightly or wrongly, that the Central Conference, holding its sessions habitually in the North and East, placed the Southern interests practically outside of its purview. The attempt failed, but the complaint remains, and it is my purpose to meet it, if possible. I propose, that the next convention of our Conference be held in the South (say in the city of New Orleans) next Spring during the week before or after Passover. This will give our Southern and Northern brethren a chance to meet together and learn from one another's experiences. In case this proposition is adopted the sessions could begin on Monday and close on Thursday, thus enabling the members who attend to return to their pulpits in time for the Sabbath. Many men who are now unable to be with us in July because of their trips to Europe might be able to attend the sessions if held in the Spring. Let us try every expedient by which we can unite the American Rabbinate in one large, representative and influential body. Together we can hope to accomplish something, however little; divided, we shall fail altogether.

## UNITED ISRAEL.

The idea of a united Rabbinate will serve as a wholesome example to all Israel. Considering the fact, that American Israel is a heterogeneous mass, hailing from the various countries of Europe, it is marvellous how little friction or dissension exists. And with the leaders, North, South, East and West thoroughly harmonious, the prospect of a perfect union of American Israel is promising. The time has come for abolishing all the petty national prejudices that formerly prevailed in Israel. In this country especially, we should inculcate in the native Jew as well as in the immigrant the idea that residence here entails upon all the duty to forget European national differences and become at once assimilated with the great body of American Israel and of American citizens in

general. To this end our efforts must be directed in our Conference sessions, in our pulpits, in the secular press and in our communal work.

In conclusion, I beg to extend my warmest thanks to the officers and members who assisted me in my administration during the past year. I felt a diffidence in taking up the work you intrusted to me after my illustrious and immortal predecessor, and I realize now that my efforts have only been as the reaping of the harvest that resulted from the seeds he had sown. There is labor before us during the coming week. I rely on your hearty co-operation to give our deliberations dignity and effectiveness. Let us go to our task with zeal and enthusiasm, in the spirit of the old sage who said, "The work is great and the day is short."

Memorial tributes were then offered in memory of the late Rabbi Oscar J. Cohen, of Dallas, Tex., by Rabbi Max C. Currick, and in memory of the late Aaron A. Lowenheim, Ph.D., by Rabbi Abram Hirschberg.

**MEMORIAL TRIBUTE ON THE LATE OSCAR J. COHEN,  
BY MAX C. CURRICK.**

"Precious in the eyes of the Lord is the death of his saints." (Ps. 116, 15.)

Born to an inheritance of sickness and suffering, but in despite thereof, struggling manfully and continuously for the weal of his fellowmen, Oscar J. Cohen has at last found surcease of pain in the infinite peace of heavenly rest. Richly has he earned his reward, blissfully he reposes in that sweet sleep which God "giveth unto his beloved." (Ps. 127, 2.)

We, his colleagues, miss his presence and co-operation and mourn his untimely demise. His earnest word was ever helpful in time of difficulty, his zealous activity never unproductive of some good result; from the midst of his blessed labor, from among people who in a comparatively short time had learned to know and to love him, with the evidences of his good work about him, did he answer the call from the Academy on high. Of such as he may we properly

quote the words of the ancient poet-seer: "Let me die the death of the righteous and let my last end be like his." (Nu. 23, 10.)

Coming from the far West to New York City, he evinced early in life that power of application and sincerity of purpose which marked his whole career. He received recognition and honors not only in the lower schools but also at Columbia University where he graduated at the head of his class. In spite of numerous enticements toward other less arduous and perhaps more lucrative professions, he adhered to his determination to enter the ministry and therefore accepted a call from the congregation of Mobile, Ala. Ministering to this charge for ten years, finding here his loyal wife and true helpmeet, he fixed himself firmly in the affections of the community. But his health, naturally frail, gradually deteriorated until at last it was so impaired as to render dangerous a longer stay in Mobile; therefore he resigned his position, gave up his home and friends, and removed to the more congenial climate of El Paso, Tex. The move was apparently a good one, for his health improved so rapidly that in about a year, he felt able to accept the pulpit of Congregation Emanuel, of Dallas, Tex. Soon, however, he realized his fatal error. The change in the climate so aggravated his asthmatic ailment, that after bravely resisting for a few short months, he finally gave up the unequal struggle and succumbed to the inevitable. He was mourned not only by his own family and friends, not only his own congregation, but by the whole city wherein he dwelt and labored and by the United Congregation of American Israel.

For rarely do we find the "elements so mixed" in a man as they were in the late Oscar J. Cohen. Truly he was a born minister, for he manifested in early youth that temper of mind and soul, calmness of spirit and piety, which shone through his every act in later life. Thus, before he received his official S'Mikha, he was a Rabbi. Had he preached the word of God still would he have been a Rabbi. Like Samuel of old, he was by reason of his disposition and beautiful character, consecrated from childhood to the service of the Lord. It was, therefore, no sudden impulse nor determination that brought him into our ranks; it was a gradual and normal unfolding, through which he grew

into his office; a rare instance of the right man in exactly the right place.

Hence the performance of his duties was not perfunctory. He was a minister not merely of the letter; he was pre-eminently of the spirit. His word carried conviction not because of rhetorical embellishment or pulpit graces, but because of the compelling power of truthfulness and sincerity. It was not the mere sermon that appealed to his people, but the intense earnestness of the man; they knew his calibre whose utterance came to them, and his official preachment was all the stronger because it was supplemented by the life beautiful; to use the words of America's most eloquent man, his "eloquence was action, noble, sublime, god-like action." His life was an exposition of the lofty ethics he advocated. He shed about him that sweetness and light that make for peace and righteousness. Completely was he the teacher in Israel, scholar he was by his studious application to all the higher branches, orator he was because of the resistless power of convincing sincerity; he was also the leader of his flock, gentle and true, who knew just when his deft touch could smooth some irritating difficulty and his kind word soothe an aching heart. To vary the metaphor, the ground he cultivated was never barren, it always gave him abundant fruit and benediction and grace.

And always in the shadow of death, truly we are amazed at the indomitable energy, the quiet, unostentatious, yet marvelous persistency with which he accomplished his ends; for it was not cheap journalistic flare that made for him a fictitious success, but work arduous and unremitting, which brought him solid results. For instance: forced to leave Mobile, he went to a city without a synagogue or well organized congregation. Broken in health, as he was, it was but a few months before he had both; and to-day the congregation of El Paso, Tex., with its Rabbi and Temple, is living testimony to the zeal and energy of Oscar J. Cohen.

Such was the man we commemorate to-night; for our betterment and consolation have I plainly put his virtues and attainments, without addition and without cant. Mourning with the bereaved family and the bereaved Congregation Emanuel, of Dallas, let us, and them with us, pause for a moment's sincere thanksgiving to the

Giver of all good, that in His grace He has blessed us with the inspiration of so beautiful and beneficent a life as that of Oscar J. Cohen; that He has granted us in our earthly pilgrimage, the fellowship of one who walked with God; that amid the throng of self-seekers and make-believers, ours was the privilege of the presence and unselfish activity of a man, weak-bodied, but strong-souled, calmly philosophical yet ardently sincere, genuine and whole to the core; never flagging in zeal, never failing in industry, never daunted by the grim spectre which, from his earliest days, ever shadowed his steps. We pray that his memory, ever living within us, may endow us with his spirit; that as year follows year and the mournful season of his untimely taking away recurs, its pall may gradually lift and reveal to us with the potency of inspiration, the fulness and the blessing of so pure, unselfish and noble a life as that of our lamented colleague and brother, Oscar J. Cohen. AMEN.

**MEMORIAL TRIBUTE ON THE LATE AARON LOEWENHEIM,  
BY ABRAM HIRSCHBERG.**

Rabbi North Chicago Hebrew Congregation.

If there is one duty or honor that can be esteemed above all else, it is the privilege of speaking an honest encomium of a good and noble man. There is no need of apologetic utterances here, and it is well that we feel that we ought to remember those who have forever left our councils,—the men, who, having labored and fought in a good cause, have been called home to their Father to render an account of their sacred stewardship. "Fairer than the morning's light is the light of blessed memories," renewing within us the yearning for holy thoughts and aspirations, speaking to us of love and friendship binding heart to heart and soul to soul. The heart-strings are easily touched and they must vibrate with the sweetest music of reverence and respect when the hallowed memories of dear ones come back to us and we reflect that they are no more.

This year, fellow-members, we are called upon to weave a chaplet of honor and to lay it at the shrine of two colleagues, who have,

much to our sorrow and regret, been called away from their earthly endeavors. Though their deeds, nay, even memories, may pale beside those of the master spirit whom we miss so much and whom we can never forget, though they may not have attained that brilliant recognition which was his, yet they, too, have indelibly written their names, their thoughts and deeds on the hearts of those who knew and loved them for what they were and what they did. And now, at this hour, while the voice of Isaac M. Wise, he who was the most luminous star in the firmament of America's great Jews, sounds down upon us with a clarion tone distinctness and a message full of meaning, let us not forget, but tenderly and fondly remember these two men who also were instruments in God's own hand, trained and tuned to a divine and immortal harmony.

It is no exaggeration, nor is it the empty rhetoric of post-mortem praise, to say that Dr. Aaron Loewenheim has left a strong impress upon all those who came under his ministrations. Though, in later years, it was not his fortune to be the presiding genius over the destinies of a Temple, still had he a pulpit and a congregation, loving and appreciative, and, while not known to Fame's wide domain, he has established for himself a shrine in the souls of many Jewish boys and girls, to whom his life and character will ever be an inspiration to high ideals and noble living.

His was a field for holy and lofty work. As superintendent of the Chicago Home for Jewish Orphans, there was given unto him that grand opportunity of laboring in one of God's fairest gardens. Indeed, in all of imagination's fairy regions, is there a more beautiful paradise than the actual habitation where innocent childhood romps and plays? Here it is that character is formed and intellect strengthened; here it is that the first impulse is given towards right and noble living, and, when boys and girls, upon whose faces the light of parents' loving eyes have fallen but for a short time, come into an Orphan Home, how great the opportunity, how noble the incentive for good men to exercise to the full their heaven-dowered powers in teaching these waifs what the good, the true and the beautiful in life really is!

If Emerson's saying be a true one—and I believe greater truth was never spoken—that "Character is more than intellect; a great

soul will be strong to live as well as to think; goodness outshines genius as the sun makes the electric light cast a shadow," then indeed, does Aaron Loewenheim deserve well of our praises. Endeavoring to teach his wards that true nobility consists in personal worth, in self-respect and spotless character, he ever strove to transmute his own life into lofty conduct and golden character. Dr. Loewenheim's boys and girls are, to-day, the living witnesses of his goodness and warm geniality of heart that won their faithful and unswerving devotion. His was surely a Home of love and affection, a veritable sheltering protection for all who missed and longed for the pressure of loving fathers' embraces and the warmth of tender mothers' love.

It has been truly said that man's journey to the grave is one long pilgrimage of duty, lit up by occasional gleams of hope from realms celestial. Such was it for Aaron Loewenheim, and, though no great deed crowned his career, still his was the victory in life, his was the honor and the glory of having ever loved great principles amidst small duties, of having ever cherished sublime truths amidst vexatious cares, of ever listening for the divine call, ready and anxious to answer. "Speak, O Lord, for Thy servant heareth."

Remembering him to-night, dear friends, let us look up, look above, look beyond towards God and feel with the poet preacher, that, after all, "Life is but a great feast in which God keeps the best wine till the last." AMEN. AMEN.

The Conference then, at the request of the President, rose in a body as an expression of respect for the departed brethren.

Dr. L. Grossmann moved that the Conference express its regret at the absence of Dr. Mielziner and send a message of esteem. Unanimously adopted.

The President appointed Rabbis A. Brill and D. Klein as assistant recording secretaries.

After an anthem by the choir the benediction was delivered by Dr. H. Berkowitz.

## TEMPLE KENESETH ISRAEL.

WEDNESDAY MORNING—JULY 3, 1901.

The President called the Conference to order at 10 A. M.

Rabbi S. Greenfield, of New York, opened the session with prayer.

Sec. Prof. G. Deutsch called the roll. The following responded:

## LIST OF MEMBERS PRESENT.

A. Kaiser, W. Armhold, A. S. Anspacher, R. Benjamin, H. Berkowitz, D. Blaustein, A. Brill, S. R. Cohen, F. Cohen, M. C. Currick, G. Deutsch, M. Elkin, J. Feuerlicht, B. Gluck, S. Greenfield, M. J. Gries, L. Grossmann, R. Grossman, A. Gutmacher, M. H. Harris, G. Hausmann, A. Hirschberg, S. Hirschberg, A. S. Isaacs, P. W. Jacobs, D. Klein, H. Klein, J. Krauskopf, M. Kopfstein, C. S. Levi, H. Levi, C. H. Levy, W. Lowenberg, J. M. Magil, M. L. Margolis, E. Margolis, H. H. Mayer, A. J. Messing, Jr., J. Mielziner, I. S. Moses, D. Philipson, W. Rosenau, I. Rosenthal, C. A. Rubenstein, S. Sale, M. Salzman, T. Schanfarber, J. Silverman, S. H. Sonneschein, W. Sparger, J. Stolz, G. Taubenhause, H. Weiss, S. S. Wise.

Telegrams were received from various members unable to be present.

The President appointed the following Committee on President's Message: G. Deutsch, S. S. Wise, S. Sale and F. Cohen.

Treasurer Chas. S. Levi presented the following report:

## TREASURER'S REPORT.

SEPTEMBER, 1900, TO JULY 1, 1901.

*To the President, Officers and Members of the Central Conference of American Rabbis:*

GENTLEMEN—I have the honor to present to your consideration my first annual report, as Treasurer, and congratulate the Conference upon the healthy state of its finances, which for seven years were so carefully guarded and invested by my predecessor, Dr. S. Hecht. Though virtually Treasurer-elect of the Conference since July, 1900, I could not enter upon the duties of office until September, when the transfer of books and moneys were finally made; and I received the funds of the Conference, amounting to \$7,332.48, for which amount I gave receipt to Dr. Hecht. The transactions of the Conference moneys from June 15th to September were accounted for by Dr. Hecht in detail, showing that the grand total assets had increased from \$7,178.18, according to his annual report, to \$7,332.48.

On November 15th, I invested \$7,500.00 of the funds of the Conference with a wholesale firm of Chicago, at six per cent. interest, and received their note, endorsed by a firm of Peoria.

On December 14th, I took a certificate of deposit for \$600.00 from the German American National Bank, bearing three per cent. interest. Thus, our investments for the past seven and a half months brought us an interest return of \$290.75, which is an unprecedented record of the interest-bearing funds of the Conference.

Our income from dues during the year was \$605.00; from sale of books, \$3,350.31; making a total income from all sources for the period of my administration, \$4,246.06.

Our expenditures from the General and Ministers' Fund amounted to \$2,913.09, thus showing during the past ten months a general increase of the funds of the Conference, of \$1,332.97, from September, 1900, to July 1, 1901, and of \$1,487.27 from June 15, 1901, to July 1, 1901, and raising the total assets of the Conference to \$8,665.45. Of the general increase of funds, \$814.06 was added to the Indigent Ministers' Account, which now amounts to \$4,937.85,

and \$518.96 was credited to the General Fund, whose total now is \$3,727.60.

Bills for membership dues were sent out four times during the past fiscal year, viz.: in December, February, May and June. I would suggest that hereafter the members paying dues shall do so in the form of a money order or exchange, thereby avoiding the extra expense of from ten to twenty cents on bank collections.

I now present in detail a tabulated statement of the Treasurer's transactions from September, 1900, to July, 1901.

## MEMBERSHIP.

July 1, 1900, Number of Members enrolled.....	136
Reinstated by own request.....	1
Elected during 1900-1901 by Board.....	<u>9</u>
Total.....	146
Elected honorary member.....	1
Died during past year.....	2
Dropped from the list.....	1
Expelled from Conference.....	1
Total.....	<u>6</u>
Total enrollment of members.....	141
Of which two were suspended for non-payment of dues.	
Exempt from paying dues.....	3
Dues remitted up to July, 1900.....	3
Members in good standing.....	111
“ owing \$10 and more and liable to suspension .....	16
Members clear on the books, July, 1901....	72
“ owing one year's dues, July, 1901 40—	\$205
“ “ two “ “ “ 1901 11—	120
“ “ three “ “ “ 1901 2—	30
“ “ six “ “ “ 1901 1—	<u>30</u>
Total amount of dues outstanding.....	\$405
Amount of dues collected by me.....	\$605
Amount of dues collected by Dr. Hecht and included in moneys transferred to me.....	75

## RECEIPTS.

Sept. 6, Transferred from Dr. Hecht, General Fund....	\$3,208 69
“ 6, “ “ “ “ Indigent Ministers' Fund.....	4,123 79
July, 1900, to July, 1901, dues.....	\$605 00
July 1, 1900, Interest on \$7,500 00 at six per cent.....	281 25
July 1, 1901, Interest on \$600 00 at three per cent.....	9 50
From Publication Committee For	
1900.	
July.....	210 65
August.....	192 94
September.....	125 80
October.....	275 00
November.....	565 80
December.....	560 40
1901.	
January.....	265 50
February.....	151 40
March.....	316 34
April.....	272 55
June.....	413 93
Total receipts.....	\$4,246 06
Funds transferred.....	7,332 48

## DISBURSEMENTS.

## Commissions:

July, 1900, to July, 1901, I. S. Moses' commission \$557 52

## EXPENDITURES.

## General Expense.

1900.	
Sept. 13, H. Veld, clerk hire.....	25 00
“ 13, J. Stolz, expert accountant.....	25 00
“ 13, May & Kreidler, printing.....	34 55
Dec. 17, “ “ “.....	6 15
“ 20, P. Cowen, printing.....	4 50

1901.	
Feb. 6, May & Kreidler, Year Book.....	\$278 24
" 6, " " " " " ".....	24 20
March 20, C. S. Levi (Janitor pay).....	5 00
" 25, " " stationary, books, postage.....	12 00

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\$420 15

## Book Account.

1900.	
Dec. 31, Brock & Rankin, binding.....	\$378 08
1901.	
March 23, Insurance.....	15 00
" 23, Bradner, Smith & Co., paper.....	417 58
" 23, Brock & Rankin, binding.....	42 48
June 20, " " " ".....	563 13
" 20, Toby Rubovits.....	394 15

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\$1,810 42

## Indigent Ministers:

August, 1900, to May, 1901, Ministers' Allow- ance.....	125 00
Sept., 1900, to July, 1901, Total Disbursements.....	\$2,913 09

## SUMMARY.

Total Funds.....	\$7,332 48
Total Receipts, September, 1900, to July, 1901.....	4,246 06

Total Disbursements, September, 1900, to July, 1901.....	\$2,913 09
Balance on Hand, July 1, 1901. ....	\$8,665 45

## GENERAL FUND OF CONFERENCE.

Into this fund is placed one-half of all dues of members; one-half of net earnings from books, and one-half of the total interest of the moneys of the Conference. All general expenses of the Conference are paid out of this fund, excepting Allowances for Indigent Ministers.

## CENTRAL CONFERENCE OF

## RECEIPTS.

September, 1900, from Dr. Hecht.....	\$3,208 69
July 1, 1901, dues.....	302 50
“ 1, 1901, book account.....	491 18
“ 1, 1901, interest.....	145 38
Total Receipts .....	<u>\$4,147 75</u>

## DISBURSEMENTS.

Sept., 1900, to July, 1901, General Expenses.....	\$420 15
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## RE-STATEMENT.

Sept., 1900, to July, 1901, Total Receipts.....	\$4,147 75
“ 1901, “ “ 1901, “ Disbursements.....	420 15
Balance on Hand.....	<u>\$3,727 60</u>

## INDIGENT MINISTERS' FUND.

Into this fund is placed one-half of all dues; one-half of net earnings from books, and one-half of the total interest of the moneys of the Conference. Only allowances for Indigent Ministers are paid out of this fund.

## RECEIPTS.

Sept., 1900, from Dr. Hecht .....	\$4,123 79
July 1, 1901, dues.....	302 50
“ 1, 1901, earnings of book account.....	491 19
“ 1, 1901, interest.....	145 37
Total Receipts.....	<u>\$5,062 85</u>

## DISBURSEMENTS.

August, 1900, to May, 1901, Ministers' Allowances.....	\$125 00
Balance on Hand, July 1, 1901 .....	<u>\$4,937 85</u>
Total of General and Ministers' Funds.....	\$8,665 45

## INVESTMENT OF ASSETS.

Bills Receivable, at 6% (due January 1, 1902) .....	\$7,500 00
Certificate of Deposit, at 3% (due December 26, 1901)..	1,000 00
German American National Bank .....	165 45
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Total, July 1, 1901 .....	\$8,665 45

## COMPARATIVE STATEMENT.

Total Funds, June 15, 1900. ....	\$7,178 18
"    "    September 1, 1900, when moneys were transferred to me by Dr. Hecht.....	7,332 48
Total Funds, July 1, 1901.....	8,665 45
Increase, June 15, 1900, to July, 1901.....	1,487 27
"    since September, 1900, to July, 1901.....	1,332 47

Giving you this accounting of the honorable trust you have confided to me and thanking the Conference for the confidence reposed in me, I am, with assurance of my best wishes for the continued financial prosperity of the Conference,

Yours respectfully,

CHARLES S. LEVI,  
*Treasurer.*

## SUPPLEMENTARY STATEMENT.

Since coming to Philadelphia, I have received from the Chairman of the Publication Committee:

Check, No. 1647, by I. S. Moses.....	\$362 47
Which raises the Total Funds to.....	\$9,027 92

CHARLES S. LEVI,  
*Treasurer.*

## CENTRAL CONFERENCE OF

ACCOUNT.	Ledger Page.	Expendi- ture.	Receipts.	Ministers' Fund		General Fund.				
				Expendi- ture.	Receipts.	Expendi- ture.	Receipts.			
Dues.....	30	.....	\$605 00	.....	\$302 50	.....	\$302 50	.....	.....	.....
Interest.....	74	.....	200 75	.....	145 37	.....	145 38	.....	.....	.....
Indigent Ministers.....	60	\$125 00	.....	\$125 00	.....	.....	.....	.....	.....	.....
Commissions.....	20	557 52	.....	.....	.....	.....	.....	.....	.....	.....
Book. Printing and Binding..	40	1,810 42	3,350 31	.....	401 10	.....	401 18	.....	.....	.....
Expense.....	40	420 15	.....	.....	.....	.....	.....	.....	.....	.....
Increase.....	40	1,332 97	.....	814 06	.....	\$420 15	.....	.....	.....	.....
Dr. Hecht, Ministers' Fund..	..	.....	.....	.....	.....	518 91	.....	\$4,123 79	.....	.....
Increase, ".....	..	.....	.....	.....	.....	814 06	.....	.....	.....	.....
Total, ".....	..	.....	.....	.....	.....	.....	.....	3,208 69	\$4,937 85	.....
Dr. Hecht, General.....	..	.....	.....	.....	.....	.....	.....	518 91	.....	.....
Increase, ".....	..	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total, ".....	..	.....	.....	.....	.....	.....	.....	3,727 60	.....	.....
Total, All Funds.....	..	.....	.....	.....	.....	.....	.....	.....	\$8,665 45	.....
German American Bank.....	4	.....	.....	.....	.....	.....	.....	.....	.....	\$165 45
Bills Receivable.....	70	.....	.....	.....	.....	.....	.....	.....	.....	1,000 00
Certificates of Deposit.....	80	.....	.....	.....	.....	.....	.....	.....	.....	7,500 00
		\$4,246 06	\$4,246 06	\$939 06	\$936 06	\$939 06	\$939 06	\$8,665 45	\$8,665 45	\$8,665 45

Report of CHARLES S. LEVI, Treasurer, July, 1900-1901.

On motion, the Treasurer's report was received and referred to the following Auditing Committee: S. Hirschberg, H. Weiss, T. Schanfarber, S. Sale.

Rev. A. Kaiser presented the report of the Committee on Union Hymnal.

### REPORT OF THE COMMITTEE ON UNION HYMNAL.

*To the President and Members of the Central Conference of American Rabbis:*

GENTLEMEN:—The Committee on Union Hymnal begs leave to report that the sale of the book is constantly growing and that the number of congregations using the same is on the increase. The first two editions are completely exhausted as also a considerable portion of the third edition. The stock on hand when sold will liquidate the entire indebtedness and will leave a balance of about two hundred and fifty dollars in the treasury. The fact that every successive session of the Conference has discussed a revision of the book has greatly retarded its general introduction. It is the opinion of the Committee that, since the book has given satisfaction wherever it has been introduced, as well as for business reasons, it should be allowed to remain undisturbed at least a decade. A revised edition would not only entail a considerable outlay to the Conference, but would also make the more than seven thousand copies that have so far been sold useless. The Committee would recommend that those who have any improvements to suggest either to the text or to the music should make their recommendations to the Committee so that whenever a revised and enlarged edition should be decided upon their suggestions could be taken into consideration.

Respectfully,

ALOIS KAISER.

PHILADELPHIA, July 2, 1901.

## UNION HYMNAL ACCOUNT.

SALES SINCE JULY 9, 1900. ORDERS NO. 287-323 INCLUSIVE,

NAME.	COPIES.	PAID.	OUT- STANDING.
Rev. Dr. Spitz, St. Louis, Mo. ....	1	\$ 50	.....
Mrs. M. Newman, Helena, Ark. ....	5	2 50	.....
Rev. J. Marcus, Elmira, N. Y. ....	1	50	.....
Mr. I. Baer (President), Monroe, La. ....	6	.....	3 00
Rev. Dr. J. M. Magil, Lizanier, Ind. ....	1	.....	gratis
Rev. Dr. M. Schlesinger, Albany, N. Y. ....	50	20 00	.....
Messrs. Bloch & Co., Cin'nati, Ohio, $\frac{1}{2}$ % off	1	.....	r't'nd
Rev. Dr. L. Wolfenstein, Cle'l'd O. 10% off	60	21 60	.....
Rev. Louis Wolsey, Little Rock, Ark. ....	8	4 00	.....
Oheb Sholam Cong., Baltimore, Md. ....	50 at \$1.15	17 50	.....
First Hebrew Cong., Baltimore, Md. ....	50	.....	20 00
Rev. R. Farber, Denver, Col. ....	24	.....	12 00
Rev. Sol. Baum, New York ....	2	1 00	Paid to W. C. Popper.
Congregation, Washington, D. C. ....	50	20 00	.....
Congregation Rodeph Sholom, Phila., Pa. .	100	35 00	.....
J. L. Werbelowsky, b'k-seller, N. Y., 10% off	150	47 25	.....
Mr. Lesser Jacobs, Philadelphia, Pa. ....	50	20 00	.....
Mr. E. K. Gutman, New Orleans, La. ....	50	20 00	.....
Rev. Dr. J. M. Magil, Corsicana, Texas. ....	50	20 00	.....
Rev. S. Baum, New York ....	50	20 00	.....
Rev. F. Cohen, Fort Wayne, Ind. ....	1	.....	50
Rev. Dr. R. Grossman, New York ....	50	20 00	.....
Messrs. Bloch & Co., Cin'nati, Ohio, $\frac{1}{2}$ % off.	1	.....	33
Messrs. Bloch & Co., Cin'nati, Ohio, $\frac{1}{2}$ % off.	5	.....	1 67
Mr. B. Bildersee, New York ....	50	20 00	.....
Rev. J. Leiser, Sioux City, Iowa. ....	1	.....	50
Rev. L. Wolsey, Little Rock, Ark. ....	6	3 00	.....
Messrs. Bloch & Co., New York, $\frac{1}{2}$ % off ...	25	8 33	.....
Miss C. Weil, Altoona, Pa. ....	50	20 00	.....
Mr. M. L. Rosenau, Buffalo, N. Y. ....	25	12 50	.....
Messrs. Bloch & Co., New York, $\frac{1}{2}$ % off ...	50	.....	13 33
Mr. L. Herman, Boulder, Colorado. ....	8	4 00	.....
Total. ....	1,031	\$357 68	\$51 33

## STATEMENT.

Balance in Treasury, July 9, 1900.....	\$37 48
Collected Outstanding on Old Account .....	20 50
Receipts from Sales since July 9, 1900 .....	357 68
	<hr/>
	\$415 66

## RECEIPTS.

Total .. .. .	\$415 66
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## DISBURSEMENTS.

1900.	
Aug. 17, Kohn & Pollock, postals.....	\$2 00
Nov. 22, Wm. Sparger, postage, discounts on checks, etc., during the last three years.....	15 00
November 22, Wm. C. Popper & Co., on account . . . .	100 00
1901.	
Jan. 4, Wm. C. Popper & Co., on account . . . . .	75 00
" 4, Alois Kaiser, postage .....	1 35
March 19, Wm. C. Popper & Co., on account .....	87 91
May 27, Wm. C. Popper & Co., on account.....	100 00
" 27, Kohn & Pollock, order book .....	1 75
June 28, Alois Kaiser, postage to date .. .. .	1 88
	<hr/>
	\$384 89
Balance in Treasury July 2, 1901 .....	30 77
	<hr/>
	\$415 66

## LIABILITIES.

To Messrs. Wm. C. Popper & Co., printers, on account of third edition of 2,000 copies at \$400.....	\$300 00
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## ASSETS.

Outstanding on Old Account .....	\$8 75
" " New " .....	51 33

Cash Balance in Treasury.....	\$ 30 77
1,608 Copies, Stock at $\$1\frac{35}{100}$ .....	490 50
218 Plates, at $\$2\frac{35}{100}$ .....	562 80
	<hr/>
	\$1,144 15

Respectfully,

ALOIS KAISER,  
*Chairman.*

PHILADELPHIA, July 2, 1901.

On motion, report was received and referred to a special Auditing Committee, consisting of R. Benjamin, A. Brill, M. Kopfstein.

An amendment to the Constitution was offered by Rabbis A. Guttmacher and S. S. Wise to the effect that time of meeting of Conference be changed from first week in July to first week in November.

The amendment was referred to Committee on President's Message.

Corresponding Secretary L. Grossmann presented his report.

### REPORT OF CORRESPONDING SECRETARY.

CINCINNATI, O., July 3, 1901.

*To the President and Members of the Central Conference of American Rabbis, Philadelphia, Pa.:*

GENTLEMEN:—During the year 1900–1901 the following vouchers were issued by me and duly countersigned by the President and honored by the Treasurer: (See accompanying list.)

Rev. Dr. Isaac S. Moses was requested to submit his bond for \$1,000. A similar request for \$500 bond was made of the Rev. W. Sparger. The bond submitted by Rev. Kaiser was referred to Drs. S. Rosenau and Guttmacher for their approval, which was readily given.

## VOUCHERS ISSUED SINCE JULY 29, 1900.

July	29.	H. Veld, Assistant Secretary.....	\$25 00
July	29.	May & Kreidler, printing.....	34 55
July	29.	Rev. J. Wechsler, monthly stipend .....	12 50
July	29.	J. Stolz, for expert accountant.....	25 00
Nov.	15.	Rev. J. Wechsler, monthly stipend for Sept ...	12 50
Nov.	15.	Rev. J. Wechsler, monthly stipend for Oct....	12 50
Nov.	15.	Rev. J. Wechsler, monthly stipend for Nov. .	—
		Isaac S. Moses, commission on July, Aug., Sept., Oct., on \$843 74 ..	168 75
		This item was corrected by Treas. to \$160 88.	
Dec.	5.	Rev. J. Wechsler, monthly stipend for Dec ...	12 50
		Isaac S. Moses, commission on \$565 80.....	113 16
Dec.	14.	May & Kreidler, for printing .....	4 50
Dec.	18.	May & Kreidler, for printing.....	5 75
Dec.	20.	Brock & Rankin.....	378 08
Jan.	8.	Rev. J. Wechsler, monthly stipend, 1901 .. .	12 50
Jan.	30.	May & Kreidler, printing annual reports, 1901	278 00
Feb.	1.	Rev. J. Wechsler, monthly stipend .....	12 50
Feb.	1.	May & Kreidler, postage Year Book .....	24 20
March	1.	Rev. J. Wechsler, monthly stipend .....	12 50
March	7.	Isaac S. Moses, commission on \$265 50.....	38 10
March	13.	Rabbi Ch. S. Levi, expenses ..	12 00
March	19.	J. M. Wetterhahn, insurance .....	15 00
March	19.	Bradner, Smith & Co.....	417 58
		Brock & Rankin.....	42 48
March	19.	Isaac S. Moses, commission on \$151 40 .....	27 24
March	21.	Isaac S. Moses, commission on \$560 40.....	112 08
April	18.	Rev. J. Wechsler, monthly stipend .....	12 50
April	18.	Isaac S. Moses, commission on \$316 34 .....	43 27
May	1.	Rev. J. Wechsler, monthly stipend .....	12 50
May	28.	Isaac S. Moses, commission on \$272 55 .....	34 51
June	3.	Rev. J. Wechsler, monthly stipend .....	12 50
June	13.	Toby Rubovits, printing.....	394 15
June	13.	Brock & Rankin, binding .....	563 13
		Isaac S. Moses, commission on \$413 93 .....	62 79

June 20.	C. S. Levi, stamps . . . . .	\$ 5 00
June 20.	May & Kreidler, printing . . . . .	18 01
June 20.	Louis Grossmann, stamps, etc . . . . .	5 36

The work of the Corresponding is largely clerical in the form of an extended correspondence during the year. This was, after all, an inconvenience often rather to the members of the Conference than to the Secretary himself, who was gratified to be, in this way, in frequent and friendly touch with his colleagues.

Fraternally,

LOUIS GROSSMANN.

President Silverman extended the thanks of the Conference to the Secretary.

Dr. L. Grossmann read report of Dr. Mielziner, chairman of Committee on Rabbinical Qualifications and Membership.

#### REPORT OF COMMITTEE ON RABBINICAL QUALIFICATIONS AND MEMBERSHIP.

CINCINNATI, O., July 1, 1901,

*To the President and Members of the Central Conference of American Rabbis:*

BRETHREN:—Your Committee on Membership and Rabbinical Qualifications begs leave to report:

1. That the Members of this Committee agreed upon the form of the Certificate of Membership and of Rabbinical Qualifications which form, in print, is hereby submitted. The further details will be presented to the Executive Committee.

Respectfully submitted,

Dr. M. MIELZINER,  
*Chairman.*

Prof. Deutsch asserted that certificates issued by this Committee should not be passed upon by Committee alone. It should submit its report on members to Executive Board for approval, carried.

Dr. Philipson advocated two forms of certificates: one by Executive Committee testifying to membership of candidate in Conference, and the other by the Committee on Membership and Diploma to the candidate, testifying to his rabbinical fitness.

Dr. Samuel Sale upheld Dr. Deutsch in that one certificate should be issued.

The report was finally referred to Executive Committee.

Dr. L. Grossmann read another report of Dr. Mielziner as Chairman of Advisory Committee.

#### REPORT OF ADVISORY COMMITTEE.

CINCINNATI, O., July 1, 1901.

*To the President and Members of the Central Conference of American Rabbis:*

BRETHREN:—Your Committee appointed at the last year's convention, and charged with the duty "to offer its good offices and to give counsel to Rabbis and Congregations if invited to do so, concerning the rights and privileges involved in the relations of the Ministry and the Congregation, and to arbitrate whatever difficulties may arise," begs leave to report that the offices of your Committee have as yet not been invited in any instance. This is, indeed, a highly gratifying fact, as it indicates that peace and harmony are prevailing everywhere between the Members of the Central Conference and their respective Congregations.

Respectfully submitted,

DR. M. MIELZINER,  
*Chairman of the Advisory Committee.*

On motion, report was received and ordered incorporated in forthcoming Year Book.

Prof. Deutsch mentioned a few important events to be considered by Conference.

1. Death of Max Mueller.
2. Birthday celebration of Mayer Friedman (Vienna).
3. Hundredth anniversary of Zacharias Frankel.

Matter was referred to Committee on Resolution, consisting of M. Margolis, H. Berkowitz, C. S. Levi.

In behalf of Local Committee, Dr. Berkowitz addressed the Conference to set forth various plans for entertaining the visiting Rabbis.

Corresponding Secretary Grossmann read telegrams of regret, because of inability to attend the Conference, from Dr. M. Landsberg, Dr. Mielziner and Rev. S. M. Newfield, Jos. Leucht, L. Mayer, Leo M. Franklin, S. Schulman, and Isidore Lewinthal.

The President then introduced Dr. Cyrus Adler, Librarian of Smithsonian Institute, who read a paper on "American Jewish History."

Dr. Adler submitted the following communication in reference to co-operation of Conference with American Jewish Historical Exhibition.

#### AMERICAN JEWISH HISTORICAL EXHIBITION.

Office of the Secretary, 115 East 71st Street, New York.

NEW YORK, July 1, 1901.

DEAR SIR:—At a meeting of the Executive Council of the American Jewish Historical Society, held on April 28, 1901, a resolution was unanimously adopted upon recommendation of a Special Committee, "that it is the sense of this meeting that an exhibition, under the auspices of the American Jewish Historical Society, be held in the City of New York, in the winter of 1901-2." It was further resolved that an Executive Committee of fifteen be appointed, with power to appoint sub-committees from among

members of the Historical Society and other co-operating bodies. This Executive Committee has since been appointed and organized, and consists of Dr. Cyrus Adler (Chairman), and Hon. Oscar S. Straus, Joseph Jacobs, Esq., Hon. N. Taylor Phillips, Prof. Morris Loeb, Prof. Richard Gottheil, Leon Huhner, Esq., George B. Hellman, Esq., and Max J. Kohler (Honorary Secretary), all of New York; Hon. Mayer Sulzberger, Dr. Herbert Friedenwald, of Philadelphia; Rev. Dr. Wm. Rosenau, of Baltimore; Rev. Dr. B. Felsenthal, of Chicago; Rev. Dr. D. Philipson, of Cincinnati; Rev. Dr. Henry Cohen, of Galveston, and Rev. Dr. J. Voorsanger, of San Francisco. In order to carry out the design of the Executive Committee to secure the co-operation in this undertaking of other Jewish organizations of national scope, and the representation of all the various societies of this character on a General Committee, and on various sub-committees to be appointed, we have *the honor to request that you nominate to our Executive Committee, five members* of your organization to constitute a Committee on Co-operation, one of whom shall be selected as a member of the General Committee of the Exhibition. Such action on the part of your Society would in no way obligate your organization to bear any of the expenses of the undertaking, or make it responsible in any way for the work of the exhibition. As a great amount of preliminary work will have to be commenced forthwith, in order to arrange for such an exhibition, we beg to request that you evince your interest in this matter on behalf of your organization, by forwarding the names of your Committee as soon as possible to the honorary Secretary.

You may recall that an admirable and very successful English Jewish Exhibition was held in London in 1887, and it is designed to give similar ocular evidence of the history, progress and present condition of American Judaism, in all its phases. It is the intention to exhibit documents and specimens illustrating the history of the Jews in America, portraits, miniatures and prints of American Jewish celebrities, photographs, charts and prints of Jewish synagogues and institutions, histories, records, and reports of American Jewish congregations and institutions, collection of all books and pamphlets written by Jews in America or pertaining to American

Judaism, manuscripts and autographs, specimens of the work of American Jewish artists, etc. The exhibition of objects of Jewish Ecclesiastical art and Jewish antiquities generally, not limited to America, is also under consideration. It is believed that numerous objects of interest, beauty and value, hidden away in Jewish households and institutions, will thus be brought to light and that the study of Jewish history generally, of American Jewish history and of American history as well, will be greatly furthered by such exhibition, and publications projected in connection with it. The educational advantages of such an exhibition, in illustrating the eminent services of the Jews in America, from the discovery on, impressing these facts both upon Jews themselves and the American public generally, are important considerations underlying the advocacy of this exhibition.

An early answer, even if, in the first instance it be but semi-official, as evincing your interest and desire to co-operate in the undertaking, would be greatly appreciated.

We have the honor to be,

Very respectfully,

MAX J. KOHLER,  
*Honorary Secretary.*

CYRUS ADLER,  
*Chairman.*

Dr. Wise moved that the Conference should co-operate with the the Historical Society, and that a Committee of five be appointed. Carried.

President Silverman appointed as committee to co-operate with the Jewish Historical Society in their exhibition of next winter, the following gentlemen: R. Grossman, S. S. Wise, S. Sale, H. Berkowitz, J. Silverman, ex-officio.

Corresponding Secretary L. Grossmann read letter from Rabbi E. N. Calisch, of Richmond, stating as the reason for his absence from the Conference the fact that he was to appear before the Constitutional Convention to plead for the elimination of the word "Christian" from Section 18 of the Bill of Rights. He requested the Conference to assist him by its official expression on the matter.

A committee, consisting of H. Berkowitz, S. Cohen, M. Salzman, and S. S. Wise, was appointed to draft resolutions and submit same in afternoon session.

The meeting adjourned.

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TEMPLE KENESETH ISRAEL.

WEDNESDAY AFTERNOON—JULY 3, 1901.

The Conference was called to order at 3 o'clock.

The Chair called for reports of committees.

R. Benjamin presented report of Auditing Committee on Hymnal Committee report:

PHILADELPHIA, July 3, 1901.

The report of the Union Hymnal Committee meets with our approval, and we endorse their recommendation.

RAPHAEL BENJAMIN, *Chairman*,  
ABR. BRILL,  
MAYER KOPFSTEIN.

On motion, it was ordered that report be received and filed.

Rabbi Wise, Chairman of Committee on proposition to suggest elimination of word "Christian" in Bill of Rights of Virginia Constitution, reported as follows:

The Central Conference of American Rabbis in Philadelphia assembled, July 3, 1901, has learned of the amendment proposed by Mr. Pollard to Section 18, of the Bill of Rights in the Constitution of Virginia, intended to eliminate the word "Christian," from a text in which its retention would be directly subverse of the purpose of the Constitution.

The Conference desires, furthermore, to express its appreciation of the action of Mr. Pollard, in framing and introducing such

amendment as aims to conserve the rights and liberties of all the people.

Resolved, that a copy of these resolutions be transmitted to our brother, Rabbi Ed. N. Calisch, of Richmond, Va.

HENRY BERKOWITZ,  
S. R. COHEN,  
M. SALSMAN,  
STEPHEN S. WISE.

On motion, it was ordered that report be taken up *seriatim*.

Dr. Sale objected to the statement in resolutions presented, that the use of the word "Christian" in the Bill of Rights *was a subversion of the purpose of the Constitution*. He said further that we ought not to be supersensitive as to the use of the word "Christian" which has come to be indiscriminately employed.

Rabbi S. S. Wise suggested that the words "not in spirit with" be substituted for the words "subversive of." Change was accepted by Dr. Sale.

Dr. Sonneschein said that the matter of revising wording of Bill of Rights belonged rightly to the Union of American Hebrew Congregations and not to the Conference. This position was not upheld by the Conference.

Resolution as finally revised and adopted, and despatched to Rabbi Calisch, was as follows:

RABBI ED. N. CALISCH, Richmond, Va.

The Central Conference of American Rabbis in session at Philadelphia, July 3, 1901, expresses its satisfaction with the efforts made by Mr. Pollard to amend Section 18 of the Bill of Rights of the State Constitution of Virginia, so as to eliminate the word "Christian" from a text in which its retention would be directly in contradiction to the spirit and purpose of the Section.

Corresponding Secretary read a message from Alliance Israelite Universelle.

The following resolutions were submitted indorsing the Alliance and approving its work:

The far-reaching and eminently successful work done by the Alliance Israelite Universelle merits the hearty encouragement and support of all faithful Jews. Through the establishment and maintenance of schools and institutions of an educational and philanthropic character, it has become in some respects the most beneficent power for the mental elevation and the material and moral emancipation of our co-religionists, especially in Oriental countries. In addition to this practical work, the Alliance Israelite Universelle has exerted a vast influence towards mitigating the severity of Anti-Semitic persecutions, and its international character has made it a meeting-ground for Jews of all lands, interested in the advancement of the Jewish cause.

Through the energetic efforts of the accredited representative of the Alliance, Mr. Nissim Behar, branches are now being formed in the various large cities of our land, with the intention of giving both financial and moral support and active co-operation to the parent institution.

Recognizing the stupendous importance of the Alliance Israelite Universelle as a significant factor in the solution of the Jewish question, the undersigned members of the Conference, beg to submit the following resolutions:

*Resolved*, That the Central Conference of American Rabbis in session assembled in Philadelphia, July 2-6, 1901, does hereby give its hearty endorsement to the Alliance Israelite Universelle and to the zealous efforts of its representative in the United States, Mr. Nissim Behar.

*Resolved*, That both as an organization and as individuals, we tender our earnest co-operation to any movement that may advance the interests and increase the efficiency of the Alliance.

The undersigned beg to suggest that in order to bring the work and aims of the Alliance properly to the notice of American Israel, the members of this Conference be urgently requested to make the condition of our persecuted brethren and the work of the Alliance the theme of a special sermon to be delivered, either on a particular Sabbath, or on the Day of Atonement, as the Conference may determine.

Respectfully submitted,

JOSEPH SILVERMAN,  
D. BLAUSTEIN,  
S. S. WISE,  
LOUIS GROSSMANN,  
CHAS. S. LEVI,  
RUDOLPH GROSSMAN.

Dr. L. Grossmann took the chair while President Silverman addressed the Conference about the Alliance Israelite Universelle.

Mr. Nissim Behar, official representative of the Alliance, was asked to speak. He spoke as follows:

#### A FEW REMARKS ABOUT THE ALLIANCE ISRAELITE UNIVERSELLE.

This Society was founded in 1860, for the purpose of securing the emancipation and regeneration of our brethren the world over. Its motto is: "All Israel are surety for one another." Our solidarity is mutual. Its hope is to see the emancipated Jews of all countries united in the idea and effort to redeem their persecuted co-religionists.

##### EMANCIPATION.

Thanks to the intervention of a few friendly powers, our aim in this regard has gradually been attained in more than one country. Thus, in Switzerland, the Jew formerly was allowed to remain but a few hours, but since 1867 he has enjoyed the full rights of citizenship. In Persia, Bulgaria, Turkey, etc., our condition has been rendered more and more tolerable.

##### REGENERATION.

In certain countries public schools do not exist; in others, Jewish children are excluded from them. There remain but the schools of the Christian missionaries whose object is well known to us all. The Alliance endeavors to ameliorate this situation: (1.) By founding primary schools. We have to-day 110 such schools attended by 30,000 pupils, boys and girls. (2.) By establishing apprenticeship works and technical institutions. (3.) By maintaining agricultural schools. One of these is in Jaffa in the Holy Land. Our pupils leave these schools as clean, educated, self-reliant men and women.

The elite of all our establishments are trained at our Normal College in Paris and go back to Asia and Africa to teach and direct

those selfsame institutions. We seek mainly to stay this incessant and continuously migratory movement, which, while subjecting our unfortunate brethren to untold miseries and large expenditures of money, is, nevertheless, the cause of placing our co-religionists in the United States in an ever-increasing embarrassing situation. We desire, therefore, to obtain the material co-operation of our American brethren, who can do much, because they are numerous, influential and wealthy. Is it not the duty of all Jews who enjoy the rights and privileges of free men, to extend a helping hand to the persecuted brother who suffers solely because he loves and is attached to the old Jewish faith? And the ministers of our faith ought to consecrate thoughts and prayers to those unfortunates not only in their Yom Kippur sermon, but on every possible occasion of their religious life, be it joy, or sorrow, in the Sabbath or Sunday schools. In a word, everywhere and at all times should be heard our mighty protest against the cruel acts of injustice to which our unfortunate brethren are so often subjected.

No report having been submitted by Dr. Hirsch as Chairman of the Committee on Summer School, the President announced the appointment of R. Grossman as Chairman in his stead.

Dr. Grossman then read a letter from Dr. Berkowitz, inviting the Conference to attend the Summer School of the Jewish Chautauqua Society at Atlantic City. On motion, it was ordered that letter be referred to Committee on Summer School, to report July 5th.

Dr. S. Sonneschein read a paper on "Judaism and its Religious Development in the 19th Century." It was discussed by Rabbis Rubenstein and Salzman.

(For the paper and discussion following thereon, see Appendix 2.)

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NATIONAL FARM SCHOOL, DOYLESTOWN, PA.

THURSDAY MORNING—JULY 4, 1901.

The session was opened at 11 A. M., at the National Farm School Grounds, Doylestown, Pa.

After the opening prayer was offered, Dr. Stolz read the report of the Publication Committee.

### REPORT OF PUBLICATION COMMITTEE.

PHILADELPHIA, July 3, 1901.

*To the President and Members of the Central Conference of American Rabbis:*

The Publication Committee, entrusted with the printing and handling of the publications of the Central Conference of American Rabbis, exclusive of the Year Book and Hymnals, beg leave to report as follows for the twelve months, from June 26, 1900, to June 26, 1901.

During this period we printed a sixth edition consisting of 3,000 copies of Vol. I; and 3,000 copies of Vol. II; binding 1,911 copies of Vol. I; viz.:

Vol. I.—Cloth.....	1,003
Leather.....	508
Morocco.....	250
Extra Morocco.....	150

The cost was, viz.:

Paper.....	\$417 58
Printing and Correcting of Plates....	394 15
Binding.....	563 13

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Total.....\$1,374 86

By the order of the last Conference we also bound 2,667 copies of the fifth edition, viz.:

Vol. I.—Cloth.....	629
Leather.....	463
Extra Morocco.....	50
Vol. II —Cloth .....	994
Sabbath Morning and Eve .....	531
The cost amounted to.....	\$420 56

The following seventeen additional Congregations, not previously reported, have adopted the Union Prayer Book:

Schenectady, N. Y.; Helena, Mont.; Brownsville, Tenn.; Alexandria, La.; Zanesville, O.; Madison, Ind.; Chillicothe, O.; Reading, Pa.; Augusta, Ga.; Jacksonville, Fla.; San Diego, Cal.; Canton, O.; Kokomo, Ind.; Waterbury, Conn.; South Jewish Religious Society, Philadelphia, Pa.; Corsicana, Tex.; Temple Israel, Brooklyn, N. Y.; Portland, Ore.; Shaare-Emeth, St. Louis, Mo.

*This makes in seven years a total of 46,662 copies in use in 158 different Congregations scattered in every portion of the Union.*

This growing popularity of the Union Prayer Book is clear evidence that its editors not only responded to the demand that the American-Jewish reform worship be made uniform, but also felt intensely the religious needs of our co-religionists and met them with reverence and with good judgment.

The Jewish Liturgy, a work of two thousand years, is the product of many minds and in its changing forms reveals the religious thought and sentiments of the successive generations of Israel in their changing historic conditions. The Union Prayer Book being the most recent development of the same and the product of the earnest efforts and deliberations of many minds, is likewise a sincere expression of the religious beliefs and aspirations of the American Israel of to-day. That the latter statement is true is evidenced by the general satisfaction felt by the congregations already using the book and, furthermore, by the spontaneity with which it is being widely accepted without disrupting or in the least disturbing the harmony of the congregations. The Conference's dream and hope of unifying the various elements of Americanized Israel, is now practically a gratifying realization.

Since the last report we disposed of 4,169 books, viz.:

Vol. I.—Cloth .....	1,385
Leather .....	549
Morocco .....	73
Extra Morocco .....	84

Vol. II.—Cloth . . . . .	1,239
Leather . . . . .	335
Morocco . . . . .	90
Extra Morocco . . . . .	45
Unbound Vols. I and II . . . . .	125
Sabbath Eve and Morning . . . . .	280
Mourners' Service . . . . .	73
The total value of the sales was . . . . .	\$3,622 33

In accordance with the resolution of the last Conference (Vol. X, p. 67) 125 copies of Vol. I, Old Edition and 25 copies of Vol. I, and 125 of Vol. II, New Edition was sent gratis to various prisons for the use of Jewish prisoners.

Our cash receipts turned over from month to month to the Treasurer, through the Executive Committee, amounted to \$3,502 13. This is but \$249 05 less than was reported a year ago for a period of sixteen months. Our collectable outstanding accounts amount to \$803 92. The uncollectable outstandings amount to \$560 30, and we again recommend that the Conference authorize the Agent to cancel these accounts because for one reason or another, it is impossible to collect them.

The following stock was on hand June 26th:

Vol. I.—Cloth . . . . .	710
Leather . . . . .	420
Morocco . . . . .	299
Extra Morocco . . . . .	133
Vol. II.—Cloth . . . . .	367
Leather . . . . .	296
Morocco . . . . .	758
Extra Morocco . . . . .	268
Mourners' Service . . . . .	431
Sabbath Service . . . . .	418
Unbound Prayer Books . . . . .	4,456
Unbound Sermon Books . . . . .	945
Bound Sermon Books . . . . .	124
Total value of stock, less 20% discount, and 20% commission;	\$5,797 92.

More bound books will be needed in the Fall and we recommend that the Publication Committee be authorized to have bound at once:

Vol. I.—Cloth . . . . .	1,000
Vol. II.—Cloth . . . . .	1,500
Leather . . . . .	500

We are under obligations to our agent, Rabbi Isaac S. Moses, for faithful services rendered and we recommend that the appointment of an Agent for the coming year be referred as heretofore to the Executive Board with power to act. We further recommend that the title "Agent" be changed to "Secretary of the Publication Committee."

In conclusion we submit to you the following condensed statement of our finances:

## RECEIPTS.

Cash . . . . .	\$3,502 13
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## DISBURSEMENTS.

To Executive Committee . . . . .	\$3,502 13
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## ASSETS.

Stock on hand . . . . .	\$5,797 92
Cash on hand . . . . .	176 18
Outstanding Accounts, Collectible . . . . .	803 92
"            "            Uncollectible . . . . .	560 30
Plates . . . . .	1,150 00
Plates . . . . .	\$8,488 32

## LIABILITIES.

None.

Respectfully submitted,  
 JOSEPH STOLZ, *Chairman*.  
 LOUIS GROSSMANN.

N. B.—We append as a part of this report, the statement of the expert accountant.

## Report June 26, 1901.

Since the last report we disposed of 4,332 books to the value of \$3,622 33, viz.:

Vol. I.—Cloth, sales .....	1,410	
Less returned .....	61	1,349
Vol. I.—Leather, sales .....	547	
Gratis .....	14	
	<hr/>	
	561	
Less returned .....	1	560
Vol. I.—Morocco, sales .....	83	
Less returned .....	1	82
Vol. I.—Extra Morocco, sales .....	84	
Less returned .....	1	83
Vol. II.—Cloth, sales .....	1,239	
Gratis .....	125	
	<hr/>	
Less returned .....	48	1,316
Vol. II.—Leather, sales .....	335	
Less returned .....	9	326
Vol. II.—Morocco, sales ..		90
Vol. II.—Extra Morocco, sales .....		45
Sabbath Services, sales ..		280
Mourners' Services, sales .....		73
Bound Sermons, sales .....		6
Unbound Sermons, sales ..		1
Unbound Copies, P. B., sales .....		121
	<hr/>	
Total Sales .....		4,332

Stock of Prayer Books on hand June 26, 1900; as per last year's report, folio 32, \$5,103 91.

Added to stock during 1900—1901:

Vol. I.—Cloth,	1,632 @ \$1 00.	\$1,632 00
Leather,	971 @ 1 50.	\$1,456 50
Morocco,	250 @ 2 00.	500 00
Extra "	200 @ 2 50.	500 00
Vol. II.—Cloth,	994 @ 1 00.	994 00
		<hr/>
		\$5,082 50
Less 20% and 20%.....	\$1,829 70	\$3,252 80

531 Saturday Morning and Eve. @		
25 cents.....	132 75	
3,000 Vol. I, Unbound Prayer		
Books, @ 60 cents.....	1,800 00	
3,000 Vol. II, Unbound Prayer		
Books, @ 60 cents.....	1,800 00	
		<hr/>
		\$3,732 75
Less 20%.....	\$746 55	\$2,986 20
Total to account for . . . .		\$11,342 91

Stock on hand June 26, 1901:

Vol. I.—Cloth,	710 @ \$1 00.	\$710 00
Leather,	420 @ 1 50.	630 00
Morocco,	289 @ 2 00.	578 00
Extra "	133 @ 2 50.	332 50
Vol. II.—Cloth,	367 @ 1 00.	367 00
Leather,	296 @ 1 50.	444 00
Morocco,	751 @ 2 00.	1,502 00
Extra "	268 @ 2 50.	670 00
		<hr/>
		\$5,233 50
Less 20% and 20%.....	2,044 06	
		<hr/>
		\$3,189 44

## CENTRAL CONFERENCE OF

Mourners' Services,	431 @	25c.	\$107 75
Sabbath       "	418 @	25c.	104 50
Bound Sermons,	124 @	1 00.	124 00
Unb'd Sermon B'ks	945 @	25c.	236 25
" Prayer   "	4,481 @	60c.	2,688 60
<hr/>			
			\$3,261 10
Less 20% .....			652 62
<hr/>			
			\$2,608 48
Brought forward .....			\$5,797 92
Cash in hands of I. S. Moses .....			176 18
Plates .....			1,150 00
Correcting and Electrotyping .....			147 90
Accounts collectible as per statement.....			803 92
" uncollectible   "       " .....			560 30
<hr/>			
Total assets .....			\$8,488 32

NEW YORK, July 1, 1901.

*Central Conference of American Rabbis, Philadelphia:*

GENTLEMEN:—Having made a careful examination of the books of accounts of Rev. I. S. Moses concerning the publication of the Union Prayer Book, and of the above Annual Statement herewith submitted, I am pleased to testify to their correctness in all respects.

Very respectfully,

A. P. POLITZER,  
*Expert Accountant.*

Referred to following committee: Rabbis Schanfarber, Taubenhau, H. Levy, D. Klein, C. Rubenstein.

Dr. Harris suggested the appointment of a standing committee to revise the Union Prayer Book, for revision must come with ripper experience.

The suggestion was accepted with the amendment that the Publication Committee be the Revision Committee and receive corrections from members.

Dr. Krauskopf read the report of the Committee on the Non-affiliated with Congregations.

WHEREAS, The question of the non-affiliated with Jewish congregations is becoming each day a more insistent serious problem,

WHEREAS, Since congregations are organized for the purpose of ministering to the spiritual needs of the community, and of extending the benefits of their influence to the greatest possible number, the maintenance of the congregation should rest upon the entire Jewish community, but is now dependent upon comparatively few, a large majority of whom are taxed to the utmost because of the refusal on the part of the others to contribute their share to the support of the congregation, but who yet avail themselves whenever the need arises of the offices of the congregation, and

WHEREAS, They could never have the benefit of these offices had not the devotion and self-sacrifice of the contributors made their existence possible.

WHEREAS, Such refusals of the non-affiliate not only lay a very heavy tax upon the faithful, but almost strain to the utmost the financial resources of the congregation and prevent it from doing that larger educational religious work which is the actual and pressing requirement of the day,

*Therefore, be it Resolved*, By the Central Conference of American Rabbis that the Jewish congregation, through their executive officers, be requested to give their serious consideration to this spreading evil, which compels the congregations to live from hand to mouth, instead of working broadly and effectively.

*Therefore, be it Resolved*, That those officers be requested to aid the Conference to the utmost in the creation of public sentiment to the effect that it is the duty of every Israelite to be identified morally and substantially with the congregation, for there is none so poor that he cannot strengthen the moral power of the congregation.

*Resolved*, That the congregation be requested to carry to effect this action of the Central Conference of American Rabbis by bringing these resolutions to the attention of all non-affiliated of their respective communities, to aid in every way at their command in obtaining the ends sought by the Conference for the strengthening of the cause of American Israel.

*Resolved*, That the renting of seats for the holiday season only be discouraged, since a compromise of this nature affords a pretext and an excuse to many not to become permanently connected with the congregation.

*Resolved*, That the child shall in no wise be made to bear the onus that attaches to the parent for non-affiliation, but that its attendance at the Religious School and its availing itself of all other spiritual benefits of the congregation be encouraged by every means at the disposal of congregational officers.

*Resolved*, That the Conference order and apply funds for the publication of these resolutions in the form of cards or slips, to be put into the hands of the congregational officers of the various communities.

Respectfully submitted,

JOS. KRAUSKOPF, *Chairman*,  
MOSES J. GRIES,  
A. J. MESSING.

In discussing the report, Rabbi Schanfarber said that the Rabbi ought not to officiate at a marriage or funeral when the parties concerned or their families are not affiliated with a congregation.

Rabbi Guttmacher was opposed to such drastic measures.

Dr. Sale granted the importance of the question, but said the report would not remedy matters, and he believed that nothing of a coercive nature should be resorted to. The minister's services should never be refused.

Mr. Kaiser suggested that the Rabbi request from those needing their services a permit from the officers of the congregation. This would bring all non-members of the congregation into direct communication with the officers thereof, and would lead the non-members to the conclusion that they are dealing with the congregation.

Dr. Philipson stated that he was thoroughly in accord with the spirit of the resolutions. There were many, said he, who shamelessly took advantage of every gratuitous privilege. In his city no burial lot was sold to a non-affiliated person, and only the down town city religious schools were free to all.

Rabbi Rubenstein reported that he was accustomed to act in accordance with these resolutions.

Dr. Berkowitz said that in Philadelphia, back of all their rules, lies an effective power which mere circulars and resolutions could not produce; the moral obligation of maintaining a congregation was brought home to the applicant for official service.

Rabbi Gries believed in liberal measures in a religious organization; in his congregation, one-half of the Sabbath School scholars are children of non-members.

Dr. Moses said that the more the sense of obligation is awakened, the readier will be the response of the non-affiliated.

The report was referred back for revision.

Dr. M. H. Harris read a paper on "the Jew in the Nineteenth Century."

(For paper and discussion, see Appendix 5 and 6.)

Mr. E. E. Faville, the dean of the National Farm School was then introduced by the President of the Conference. He welcomed the Rabbis to the Farm School and extended to them the freedom of the Farm. He spoke of its possibilities and the great benefits that would accrue to American Judaism if the School became a permanent institution.

The Conference then adjourned for lunch on the grounds.

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#### NATIONAL FARM SCHOOL.

THURSDAY AFTERNOON—JULY 4, 1901.

The session was opened at 3 P. M., with discussion on Dr. Harris's paper, by Dr. D. Blaustein and Rabbi J. M. Magil. (See Appendix.)

Dr. Sale, chairman of Committee on the President's message, reported as follows:

Your committee, appointed to consider the message of the President, beg leave to report the following:

1. The publication, by Schirmer, of a musical service for the Union Prayer Book, prepared by Messrs. Sparger and Max Spicker is certainly a timely undertaking, and, judging from the ability of the two men whose work it is, it will certainly be a valuable addition to our liturgy and will recommend itself.

2. We congratulate the publishers and editors upon the completion of the first volume of the Jewish Encyclopedia, and recommend that the members of this Conference use their best endeavors to further the distribution of this epoch-making work, calculated, as it is, to promote learning and safeguard the highest interests of Jews and Judaism. We make this recommendation on the merits of the first volume, which has already appeared.

3. Concerning the suggestion of the President, asking the Conference to co-operate with the Zionists in the colonization of Palestine, we deem it inadvisable for this body to consider this question at this time.

4. The recommendation of the President with reference to the proposed American Jewish Historical Exhibition, has been covered by the resolution of the Conference on that head.

5. In keeping with the teachings of Israel's ancient sage, "What is hateful to thee, do not unto thy fellowman, this is the whole law and the rest a commentary," this Conference concurs in the suggestion of the President, that we co-operate with the Golden Rule brotherhood in every possible way.

6. With regard to the suggestion of the President, that "this Conference undertake to study of the methods pursued by certain proselyting religions," we declare our belief in the prophetic message expressed in these words: "Is it too little for thee to be a servant unto me, and I will make thee a covenant of people, and a light of the nations," an ideal accentuated by the Rabbis in the words: "A favor has the Lord conferred upon Israel by scattering it among the nations, so that proselytes might join themselves unto it," an ideal, moreover, embodied in an ancient liturgy, "and every fashioned thing shall know that Thou hast fashioned it, and every creature that Thou has created it, and everything which has in its

nostrils the breath of life, shall proclaim that the Lord, the God of Israel reigneth, and His dominion extendeth over all." We see no reason for departing from this traditional policy of Judaism and accepting proselytizing methods which are foreign to its spirit.

7. In the matter of the publication of tracts the resolution of 1899 has not been carried out, and it remains for the Executive Committee to take action thereon.

8-9. In regard to the recommendation of the President touching the publication of a volume of the papers read at our Conferences, we refer to the resolution adopted last year, which provides for the publication of an index to the ten volumes thus far published, we would say that the index has been prepared, and advise the making of plates thereof.

10. Since the demise of Dr. Wise, two volumes have been published, bearing upon his life and activity, therefore we believe that the publication of an additional volume would be inadvisable for the present.

11. The suggestion of the President concerning of essays contemplated, and not yet written, should be referred to the incoming Executive Board.

12. Concerning the subject of the defection from the Jewish ministry, we are of the opinion that we have not sufficient material at hand for the proper consideration of this question.

13. Inasmuch as a paper has been announced on Sabbath School program, your committee finds it unnecessary to make any recommendation on its head.

14. Touching the meeting of our next Conference in the South, we deem it advisable to leave this question to the incoming Executive Board.

S. SALE, *Chairman*,  
FRED. COHN,  
G. DEUTSCH,  
LOUIS GROSSMANN,  
S. S. WISE.

On motion, it was decided to take up the report *seriatim*.

Paragraphs 1 and 2 were adopted.

With reference to the paragraph on Encyclopedia, Dr. Singer addressed the Conference as follows:

*Mr. President, Ladies and Gentlemen:*

I take the floor in order to thank, first you, Mr. President, in behalf of the publishers and editors, as well as in my own behalf, for your splendid commendation of the first volume of the Jewish Encyclopedia in your annual message, and then you, gentlemen, for the endorsement of this commendation. Your President, a few months ago, recommended the Encyclopedia from his pulpit in Temple Emanuel. He pointed energetically to the duty of every Jew, and especially to every Rabbi, toward the support of the great undertaking.

You will certainly be pleased, gentlemen, to hear that, not only a number of your American colleagues, but also European Rabbis of great renown have followed the example of your esteemed President.

A few days ago I received a letter from Dr. Herman Adler, Chief Rabbi of the British Empire, in which he announced that he preached on the Encyclopedia at the Bayswater Synagogue on the 8th of June, and that he characterized "the appearance of the first volume of the Jewish Encyclopedia, as an event of considerable moment in modern Jewish history."

Now, gentlemen, permit me to speak plainly to you. If, after all that has been said and written in the last two years about the Encyclopedia by the most eminent of your own colleagues and others, some among you still hesitate to come forward and work with all your heart for the spreading of the Encyclopedia, there must be some serious motive for that reserve in your attitude.

I am here to receive your public and private confessions:—be frank with me as I am with you. I promise to smooth away the difficulties which may yet prevent you from taking an active part in behalf of this Encyclopedia. Gentlemen, those among you who have a good memory, will still remember that more than three years ago, before the institution of the Editorial Board, i. e., when I stood alone at the head of the undertaking, I sent a circular letter

to the members of the Central Conference, begging for their literary collaboration and their moral support. In that letter, I pointed out that this Encyclopedia shall be a platform from which the American Rabbi can speak to the world at large and show at the same time to his European colleagues what he can do in the field of learning.

Most of you have read the enthusiastic article of Israel Abrahams on the Encyclopedia in the Jewish Chronicle. He envies American Judaism for the great literary achievement and confesses that, little by little, the American Rabbi will take the lead in the field of Jewish science. Your colleague, Dr. D. Philipson, in his thorough treatment of the same subject in the *American Israelite*, takes also pride in the fact that this Encyclopedia enhanced the scientific standing of the American Rabbi in the world of Jewish letters.

Allow me to quote a third authority:—Prof. W. Bacher, of Budapest, who writes me under date of June 19th.—“Sie haben durch die erste Anregung und die unausgesetzte, energische, fast fanatische Betreibung des Planes und die Hauptmitarbeiterschaft und der Ausfuehrung deselben sich ein unverwelkliches verdienst erworben und das zeitgenoessische Judenthum, aber auch die folgenden Generationen mit einem Werke bereichert, das zum ersten mal (ein wahres Kolbó) die Moeglichkeit darbieten wird, sich ueber Alles, was Juden und Judenthum angeht, an einem Orte zu orientiren,” and finishes as follows: “Es scheint, das Amerika allmaelig in die erste Reihe juedischer Geisterthaetigkeit treten wird. Auch die specielljuedische Cultur schreitet nach Westen vor.”

Now, then, gentlemen, I believe in the soundness of the principle *Do ut des*. The publishers and we editors are working for you Rabbis, in inspiring your congregations for Jewish history and literature; well, now you work for us. Help to spread the work among your constituents that it may become, little by little, a household book in every family.

My friend and colleague of the Editorial Board, Prof. G. Deutsch, will take the floor after me and he will be better than I, in a position to explain to you what we, publishers and editors, would be happy to obtain from your intervention. But, before concluding, allow me to read you an abstract from a letter of a simple householder

of the South—we receive letters of this kind by the score every week—it will show you best how this Encyclopedia is doing preparatory work for you Rabbis: "Never in my life did I feel more proud to be called a Jew and as I read on and on, tears of gratitude rose to my eyes, for I knew that as long as Israel had such workers among her sons she was destined to endure forever. I need not tell you of what vast importance this work will be to the Jew in general, for you certainly foresaw that when you first conceived this literary monument, but I, who am living down South here, can readily see how the Southern Jew will profit thereby. We who live, one or two in a community of Christians, are sometimes apt to forget that we are Jews, and there are those who sometimes are glad when they are not recognized as such."

Gentlemen, I thank you once more for the various tokens of sympathy you have given the Encyclopedia and to me personally, last year, in Buffalo and again this year in Philadelphia. Let us work hand in hand for we all have, I think, but *one* purpose—to work for the higher interests of Judaism and the Jewish race.

The commendation of the Encyclopedia in the President's message was carried unanimously.

Paragraph 3 was read.

President Silverman explained the meaning and purport of his remarks about Zionists in his message. He had not asked the Conference to endorse Zionism, but merely to study the question.

It was moved and seconded that the article in the committee's report in reference to Zionism be stricken out.

Dr. Philipson said he objected to co-operation of any sort with Zionism as long as it had political aspirations. The Conference ought to co-operate with the Jewish Colonization Society and not with the Zionists.

Dr. Sale upheld President Silverman and said his suggestion to co-operate with Zionism was harmless and that the resolution stated simply and plainly that we are not ready as yet for an endorsement of Zionism.

Mr. Kopfstein thought that even if the Conference went on record three years ago against Zionism, it could change its attitude toward the problem. Said he was in favor of adopting Dr. Silverman's suggestion.

Dr. Silverman stated again that he had asked the Conference simply to consider, not to endorse Zionism. S. S. Wise said that a real vital question was involved in Zionism. The actual condition of Roumanian and Russian Jews called for redress. The aim of Zionism was to make Palestine a homestead for homeless Jews. He thought that a thoughtful study of Zionism should be made by the Conference and that it ought not to be hastily or contemptuously dismissed.

Rev. I. S. Moses recommended moderation and tolerant consideration of Zionism. He asked the Conference to endorse the suggestion of the President.

Rev. M. I. Gries said that the subject was infelicitous. Zionism is not clearly understood to-day. There are too many different conceptions about Zionism. It is wrong to say that the Reform Rabbis are faithless because they will not endorse Zionism. He suggested that the question of Zionism should not be considered in the next Conference, but that the Conference take up the subject of colonization projects and include Zionism as one of the subjects for consideration. He thought that the Conference ought not to split upon the rock of Zionism. He offered as an amendment to the motion that Jewish colonization be investigated and studied at the next Conference.

Rabbi Benjamin thought that Zionism was misleading many poor believers. Palestine ought not to be held out as an object

for idolatrous adulation. The Sultan, said he, had not power to give Palestine to the Jews. Suppose the Zionists had \$15,000,000, would the question of the world's suffering Jews be settled? It would not solve the problem. He thought that the Conference ought to go on record once more and stand by its original platform.

The President called Dr. Grossman to the chair and proposed the following substitute for Article 3.:

"Concerning the suggestion of the President that we consider the subject of Jewish colonization, we recommend that a committee be appointed to study the subject of Jewish colonization in all its phases and report to our next Conference."

Rev. C. S. Levi offered as an amendment to the motion, that a paper on the subject of Jewish colonization be presented at the next Conference.

Rev. F. Cohen thought there was danger in making new Ghetto walls in Palestine. The greatest achievement to-day was the breaking down of Ghetto walls.

Dr. R. Grossman preferred a consideration of the Alliance Israélite Universelle to that of Zionism.

Dr. Sale said we ought not to be illiberal. We should invite champions of the other side to plead the Zionist cause.

Dr. L. Grossmann stated that in the Conference of two years ago the late Dr. Isaac M. Wise had favored a free discussion of the problem of Zionism, and believers in this cause were invited to present their views.

On motion, the discussion was closed.

The amendment of Rev. C. S. Levi was then put and carried.

Dr. J. Krauskopf volunteered to write the paper on Jewish Colonization, and his offer was accepted with thanks.

Paragraphs 4 and 5 were read and adopted.

Mr. Seward, chairman of the Golden Rule Brotherhood, addressed the Conference.

Paragraph 6 was read and adopted.

Paragraph 7 was read.

Dr. Berkowitz thought that timely papers be published by men best fitted for the work.

Rev. M. J. Gries proposed that Dr. Berkowitz's suggestion be adopted instead of the original proposition, i. e., instead of establishing a tract system, to distribute timely papers.

Dr. Stolz said that not tracts for the passing need were desired so much, but pamphlets of interest for all times.

Substitute for original motion offered by M. Gries—that a committee be appointed for the selection of subjects and assignment of writers.

Substitute for Paragraph 7 was adopted.

Paragraphs 8, 9, 10 and 11 were read and adopted.

Paragraph 12 was read.

Dr. Harris thought that defection from the Rabbinate thus far does not deserve consideration.

Paragraph 12 was by consent of Conference struck out entirely.

Paragraph 13 was referred to the Executive Committee.

In reference to Paragraph 14, Dr. Deutsch expressed the hope that Conference would meet in a Western city next year.

The vote on question of locale of next Conference was postponed to Friday session.

Report on Message as revised was then adopted as a whole.

S. S. Wise moved that a committee on thanks be appointed by the Chair. Motion adopted.

The President appointed Rabbis Guttmacher, Housman, Jacobs and Glueck.

On motion it was decided that the Chair should appoint a committee of five to nominate officers. Committee: Margolis, Wise, R. Gutmacher, Benjamin, Krauskopf.

Dr. Sale suggested that the Jewish Publication Society receive the endorsement of the Conference. Carried.

Rev. T. Schanfarber presented the report of the Auditing Committee on report of the Publication Committee:

Your Auditing Committee appointed to examine the report of the Publication Committee highly commend the excellent work of that Committee for the past year and feel highly gratified over the almost universal use of the Union Prayer Book in this country. The large number of congregations that have adopted the Union Prayer Book since we last met is the surest indication that it is the Prayer Book for our American Jewish communities. We are thus led to hope that it will ultimately be the only Prayer Book in use. We concur in the recommendation of the Publication Committee to cancel the outstanding account of \$560.30, which it regards as uncollectable.

We concur in the recommendation of the Publication Committee that they be authorized to have bound at once 1,000 copies, cloth, of Volume I, 1,500 copies, cloth, of Volume II, and 500 copies, leather, of Volume II.

We likewise approve of the recommendation to substitute for the title "agent" the title "secretary of the Publication Committee."

We find the accounts as submitted by the Publication Committee and the expert accountant correct.

Respectfully submitted,

TOBIAS SCHANFARBER, *Chairman*,  
DAVID KLEIN,  
G. TAUBENHAUS,  
HARRY LEVI,  
C. M. RUBENSTEIN, *Secretary*.

Dr. Philipson offered a resolution that Dr. Lipman Mayer, of Pittsburg, be elected honorary member of the Conference and that he be notified by wire. Resolution was adopted by rising vote.

Telegraphic response of thanks and acceptance was later received from Dr. Mayer.

Dr. Stolz moved that the National Farm School and its founder should be commended; also that every year on the Feast of Succoth, the work of the School should be spoken of from the pulpit.

Rev. I. Moses seconded the motion and spoke in terms of praise of the National Farm School. He thought that the Conference ought to go on record as favoring the enterprise.

Motion was adopted.

On motion of Rev. F. Cohen, the Conference also endorsed the Jewish Chautauqua Society.

Meeting adjourned.

Thursday evening patriotic exercises were held on the grounds of the National Farm School at which addresses were delivered by the President and Rabbis L. Grossmann and S. S. Wise.

## TEMPLE KENESETH ISRAEL.

FRIDAY MORNING—JULY 5, 1901.

President Silverman called the meeting to order at 10 A. M.

Rev. F. Levy offered prayer.

Dr. Philipson reported for the Committee on the Letter of Mr. Weinstock, of Sacramento, as follows:

Your Committee, to whom the letter of Mr. Weinstock asking for an expression of opinion on the question as to whether Jesus of Nazareth shall be taught in the Jewish religious school, has been referred by the Executive Committee, begs leave to report.

The position of Judaism in respect to the founder of Christianity is altogether negative, viz.: as denying his divinity. Though the pivot on which Christianity revolves, Jesus of Nazareth has no place in Jewish theology. The conception of his historical position and of his significance in the development of religion is a matter of individual view and conviction as is also the pointing out and appreciation of the Jewish nature of many of the beautiful moral teachings attributed to Jesus, but these cannot form part of nor be incorporated in any official statement or declaration of Jewish belief.

DAVID PHILIPSON, *Chairman*,  
G. DEUTSCH,  
JOS. KRAUSKOPF.

On motion, the report was unanimously adopted.

Prof. M. Margolis reported on the Summer School question as follows:

## REPORT OF COMMITTEE ON SUMMER SCHOOL.

Owing to the absence of Dr. Emil G. Hirsh, chairman of the Committee on Summer School, appointed at Buffalo last year, your Committee is not in a position to make a definite report on the formation of a Summer School.

Recognizing, however, the necessity for some definite action toward the fulfilment of the duty with which the Committee has been charged, we beg to recommend that we accept, with thanks, the courteous invitation of the Chancellor of the Chautauqua, Dr. Henry Berkowitz, to attend the sessions of the Chautauqua from July 7 to 28, 1901, appended below, and that the various courses and lectures of the Chautauqua, especially its Summer School, be accepted as the Summer School of the Conference for this year.

Respectfully submitted,

R. GROSSMAN, *Chairman*,

G. DEUTSCH,

M. MARGOLIS.

JUNE 28, 1901.

TO THE PRESIDENT AND MEMBERS OF THE CENTRAL CONFERENCE  
OF AMERICAN RABBIS,

In Convention Assembled at Philadelphia, Pa.

DEAR SIRs:—A hearty invitation is extended to your organization and all of its members, to accept the hospitalities of the sessions of the Fifth Summer Assembly of the Jewish Chautauqua Society. The same are to begin immediately after the close of your Conference on the 7th of July and to continue daily, throughout three weeks, until the 28th inst., at Atlantic City, New Jersey.

Copies of the Prospectus, containing the detailed program, are sent herewith, for distribution among the members and likewise, complimentary season tickets, which are presented with the compliments of the Society to the members of the Conference.

We thoroughly appreciate the fact that the sessions of the Conference are devoted in a most generous and public-spirited manner to a consideration of the interests of the Jewish people in America. Inasmuch as the Summer Assembly has created a forum for the free and open consideration of these interests, it affords an opportunity for the Rabbis to come in contact with some of the more earnest-minded of the Jewish people and bring to them directly, results of your deliberations.

Moreover, the effort which is being made by the Assembly, to advance Jewish studies through its Summer School and to reach the needs of religious school teachers, through its "School of Practice," and as well as the other earnest methods adopted for advancement of the Jewish cause, will appeal naturally and strongly to every Rabbi.

We therefore trust that you will accept the invitation herewith cordially extended and that it may be possible for each one of your members, by his presence and participation, to give help and inspiration to our educational enterprise.

Very sincerely yours,

HENRY BERKOWITZ,  
*Chancellor.*

MARK BLUMENTHAL, M.D.,  
*President.*

On motion the report was accepted.

Dr. L. Grossmann reported for the Committee on the Quarterly Review.

MAJORITY REPORT OF COMMITTEE ON QUARTERLY REVIEW.

Your Committee to whom has been referred the matter of publishing a Quarterly Review, begs leave to state that it believes that an organ for Jewish scholarship in the country such as is proposed would serve the best interests of the Conference by offering an incentive and an opportunity for productive studies. We believe that the time has come when the American Rabbinate may address itself to academic work with an assurance of tangible results. Such studies are in keeping with a high standard of our profession with the scope of the American school of the Jewish ministry and with the significance which this has acquired in the development of a forceful and independent American Judaism.

The majority of the members of your Committee believe that a practicable plan might be devised during the course of the year for the publication of a Quarterly. It is probable that the present usual appropriation now devoted to the printing of the Year Book, with a slight increase, might be adequate, provided the Year Book be one of the quarterly issues, for a beginning of the enterprise.

We suggest that this Conference continue the Committee and charge it with presenting a plan at the next session.

LOUIS GROSSMANN, *Chairman*,  
I. SCHWAB,  
M. H. HARRIS,  
S. SALE.

S. S. Wise opposed the continuation of the Committee and suggested that the Committee be discharged with thanks. He thought that the Jewish Quarterly Review of London was sufficiently international and that no second Review was needed in America. He moved that the section of the report dealing with the suggestion to continue the Committee be stricken out.

M. Gries objected to this motion because it would render valueless the report of the Committee which was chosen to consider the publication of the Quarterly Review.

C. H. Levy, of New York, by special permission of the Conference, took the floor to state that he thought it an excellent idea to publish a Quarterly, and he asked that some plan be formulated to that end, or at least that suggestions be called for and received.

Dr. L. Grossmann thought that America ought to have a Review of its own.

Dr. Harris favored continuing the Committee, as there was a possibility that it might have a better plan to present next year. No harm was done in presenting plans. This was still a great way from the publication of the Review. He commended the London Jewish Quarterly Review, but thought it might be too technical for the average reader and did not meet all the needs of American Israel.

S. S. Wise withdrew his motion in consideration of the fact that no action concerning the publication of the Review was to be taken.

The report was again read and accepted.

Secretary Deutsch read the report of the Auditing Committee on the Treasurer's report.

**REPORT OF AUDITING COMMITTEE ON TREASURER'S  
REPORT.**

Your committee, to whom has been referred the Treasurer's Report, begs leave to say, that we have examined the books and papers of the Treasurer, and find them in good order and condition and his accounts to be correct.

SAMUEL SALE,  
T. SCHANFARBER,  
H. WEISS.

A telegram from Dr. Heller was read extending an invitation to the Conference to hold next meeting in New Orleans.

Dr. Philipson suggested that a special session of Conference be held at New Orleans some time in Spring, leaving exact time for the Conference to determine. The suggestion was adopted by the Conference.

Dr. Deutsch reminded the Conference that the regular meeting of Conference must be held in July, according to the Constitution.

Dr. Guttmacher offered an amendment to the Constitution that the Conference should meet annually, but that the Executive Committee should designate the time.

President Silverman stated that the amendment would be submitted to the Executive Committee to be acted upon in the next session. It was finally decided to meet in New Orleans in the Spring.

Dr. Philipson offered a resolution to have all matter relating to congregations printed and circulated among the congregations. Carried.

Secretary Grossmann read a letter from Rev. B. A. Bonheim, of Las Vegas, New Mexico, relating to suggested program for Sunday School examinations.

The matter was referred to the Executive Board.

Rev. H. Mayer, when asked to read his paper on Sabbath Schools, stated that while he had written the paper, as it was not available, he requested that the reading be postponed to next session.

The suggestion of Dr. Sale that the paper be made one of the features of the next Conference was referred to the Executive Board.

Dr. Krauskopf urged that immediate action be taken to carry out the ideas of the Committee on the non-affiliated with congregations.

Dr. Deutsch suggested that the Year Books kept at the H. U. C. be distributed more freely.

President Silverman advised that the full set of back numbers of the Year Book be secured by all members.

Dr. Guttmacher, chairman of Committee on Thanks, reported the following resolutions:

The Central Conference of American Rabbis wishes to express its hearty appreciation for the many courtesies extended to its members and friends by the local Committee of Congregations, Keneseth Israel and Rodef Sholom.

Though the Conference was held at a time of a depressing temperature, yet whatever means would tend to the comfort and pleasure of the visitors were most thoughtfully employed by the untiring efforts and personal attention of our Colleagues, Drs. Krauskopf and Berkowitz.

Our thanks are also due to the ladies of the Local Committee, whose co-operation aided so materially towards making our stay in Philadelphia a most enjoyable one.

The thanks of the Conference are also extended to the Board of Directors of the National Farm School for having given opportunity to the members of the Conference to visit the school and to enjoy its hospitality; also, to the officers of Congregation Keneseth Israel and Rodef Sholom, for having thrown open their temples for

the use of the Conference, and also thanks the members of the local press for the ample space given in their columns to its proceedings.

*Be it Resolved*, That these expressions of thanks be not only printed in the Year Book, but that copies be sent to the congregations of Brothers Krauskopf and Berkowitz.

(Signed) A. GUTTMACHER, *Chairman*,  
PIZER JACOBS,  
GUSTAV HOUSMAN,  
B. GLUECK.

Adopted.

Rev. C. S. Levi, chairman of Committee on Resolutions, reported as follows anent the late Prof. Max Mueller, the seventieth anniversary of Mayer Friedman, and the centenary anniversary of Zacharias Frankel, the seventieth anniversary of Adolph Neubauer and the Alliance Israelite Universelle.

#### REPORT OF COMMITTEE ON RESOLUTIONS.

The Central Conference of American Rabbis viewing scholarship and truth as a bond of sympathy for all men would place on record the following appreciation of Prof. F. Max Mueller of Oxford, who died October 24, 1900. Prof. Mueller was not only the pioneer but the recognized leader, facile princeps, among students who have made comparative religion a science whereby truth in the highest and holiest shall be received whether coming from Aryan or Semitic minds. His Sacred Books of the East show the spirit of catholicity in the recognition of truth in all its forms. His remarks on anti-Semitism prove that, combined with his clear mind, calm in scientific research, was a warm heart that beat in loving sympathy for his fellowman, especially for those persecuted.

As theologians we are grateful for the blessings of his scholarship, we are proud of this worthy son of a worthy father, Wilhelm Mueller, who, immortal in German literature, staked his life in Freedom's Cause:

*Resolved*, That this deserved tribute to scholarship and to love born of the spirit of truth be placed on the records of the Conference Year Book.

On the fourth of Tamuz, June 21, 1900, Mayer Friedman, lecturer of the Beth Hamidrash and Theological Seminary of Vienna, celebrated the seventieth anniversary of his Natal Day. As Rabbis in Conference assembled it is fitting that we express our congratulations to him not only for making scholarship in theoretic lines rare in achievement, as was seen in his critical edition of Talmud Sukkoth, but more especially for his edition of the Midrash in securing correct text of and rare notes on Sifre, Mechilta Pesikta Rabbati and Tana de Be Elijahu.

*Resolved*, That this sentiment of our good will be placed on the minutes of the Conference and a message of congratulation be sent to Mr. Friedman wishing him the life and the joys of scholarship.

In October, 1901, the centenary of the birth of the distinguished scholar, Zacharias Frankel, will occur.

His courageous battle for the rights of Jews in his renowned work "Der Gerichtliche Beweis," the results of his investigations on the Septuagint Origin of the Mishnah, the store-house of learning found in the many volumes of Monatschrift für Geschichte und Wissenschaft des Judenthums"; his successful training of teachers and Rabbis in Israel impose upon us the loving duty of honoring the memory most fittingly of Zacharias Frankel.

*Resolved*, That in doing honor to the profound scholarship of Zacharias Frankel, we admire especially his dispassionate search of truth so much more appreciable in that he proved that Jewish learning was not a disguised attempt of mere apologetics, but that knowledge knows no higher law than truth.

*Resolved*, That this expression of our high appreciation be published in the Year Book of the Conference.

*Resolved*, That the Conference offer a sum of \$50 for a monograph on the life and works of Zacharias Frankel in order to bring his productions nearer to the minds of American Judaism. The memory of this righteous scholar shall ever be honored for the blessing his life and work produced to the glory of Israel and God.

On March —. —. Adolph Neubauer celebrated his seventieth birthday. The appreciation of the life-work of this ripe scholar having been voiced by both Jews and non-Jews it becomes our duty as Rabbis in particular to do so. We gratefully acknowledge the immortal services rendered to Jewish literature by Adolph Neubauer, who brought the priceless treasures of the rich library in Oxford within the reach of so many who had not the opportunity of using the resources of this library.

*Be it Resolved*, That we give to these sentiments a place in our Year Book and that we transmit to Adolph Neubauer the expression of our gratitude and the best wishes of the Conference for his life and prosperity.

With regard to the suggestion that the Conference, both as an organization and as individuals, we tender our earnest co-operation to any movement advancing the interests and increasing the efficiency of the Alliance Israelite Universelle, we heartily concur in the resolution that on the Sabbath before or after Purim a special sermon be devoted to bringing the work and aims of the Alliance before American Israel.

CHARLES S. LEVI,  
MAX MARGOLIS,  
H. BERKOWITZ.

Dr. Sale thought that some action should be taken with regard to Dr. Felsenthal's eightieth birthday.

Dr. Deutsch thought that it would be best to recognize the birthday anniversary at the next meeting after the event.

Dr. Philipson made the suggestion that special action be taken for the offering of a prize of \$50 for the best monograph on Zacharias Frankel.

Matter was referred to the Executive Board.

In the resolution endorsing the Alliance Israelite Universelle, it was thought advisable for the rabbis to deliver sermons in behalf of the Society on Shabbath Zachor.

Dr. Deutsch objected to the choice of such a day, as being considered no longer important in reform congregations. He suggested that no special time should be appointed for the sermon, but it should be left to individual discretion.

The Chairman of Committee on Resolutions then proposed the Purim season as a fit time for the lecture on the Alliance.

The report of the Committee with this amendment was adopted.

Dr. Stolz thought that the Conference should pay a tribute to John Fiske who died on July 4th, and offered the following Resolution of Condolence:

*Whereas*, The sad news has come to us of the demise of John R. Fiske, the distinguished scientist and philosopher, who has done much toward harmonizing science and religion,

*Therefore be it Resolved*, That we extend our condolence to the bereaved family and that these resolutions be incorporated in the minutes of the Year Book.

Signed,

JOSEPH STOLZ.

The matter was submitted to the Committee in charge of Resolutions.

Prof. M. Margolis presented the report of Committee on Nominations, which was as follows:

*To the President and Members of the Central Conference of American Rabbis:*

GENTLEMEN:—Your Committee appointed to nominate Officers, the Executive Committee and other Committees for the ensuing year, submit the following:

Honorary President, with membership, ex-officio in the Executive Committee—Moses Mielziner, Cincinnati.

President—Joseph Silverman, New York.  
 First Vice-President—Joseph Krauskopf, Philadelphia.  
 Second Vice-President—Samuel Sale, St. Louis.  
 Treasurer—Charles S. Levi, Peoria.  
 Recording Secretary—A. Guttmacher, Baltimore.  
 Corresponding Secretary—Maurice H. Harris, New York.

## EXECUTIVE COMMITTEE.

David Philipson, Cincinnati. Tobias Shanfarber, Chicago.  
 Joseph Stolz, Chicago. L. Grossmann, Baltimore.  
 Stephen S. Wise, Portland.

## COMMITTEE ON MEMBERSHIP.

M. Mielziner, L. Grossmann,  
 G. Deutsch, M. Margolis.  
 D. Philipson,

## ARBITRATION COMMITTEE.

E. G. Hirsch, G. Gottheil, K. Kohler.

## TRUSTEES OF SUPERANUNATED MINISTERS' FUND.

H. Berkowitz, I. Aaron, E. N. Calisch.

Respectfully submitted,

MAX L. MARGOLIS, *Chairman*.

R. BENJAMIN,

R. GROSSMAN,

J. KRAUSKOPF,

S. S. WISE.

On motion the report was received and adopted.

The Corresponding Secretary was requested to cast the ballot of the Conference for all who had been nominated.

The Chairman of the Committee thereupon declared Nominees elected.

C. S. Levi presented the resolution to extend a tribute of the Conference to Adolph Neubauer.

On motion, the resolution was accepted.

Dr. Berkowitz moved that the regular Conference sermons be delivered before the Conference goes into business session instead of after, in view of the fact that members of the Conference make a practice of leaving before the sermons have been delivered.

The motion was left to the determination of the Executive.

Dr. Deutsch, by invitation of the President, pronounced the benediction.

The Conference then adjourned.

The following exercises took place on Friday evening and Saturday morning:

The Friday evening sermon was preached by M. J. Gries, of Cleveland; the opening prayer was offered by H. I. Elkin, the closing address by the President, and the benediction by Frederick Cohen.

On Saturday morning the sermon was preached by Abram. S. Isaacs; the opening prayer by M. Salzman, the Haftorah was read by J. Mielziner, and the closing words given by Dr. Berkowitz. The services Friday and Saturday by Wm. Loewenberg.

## APPENDIX.

### AMERICAN JEWISH HISTORY.

BY DR. CYRUS ADLER.

MR. PRESIDENT AND GENTLEMEN:—I beg to express to you the thanks of the American Jewish Historical Society for the courteous invitation to address your Conference, which I take to be not a personal invitation, but rather an expression of your desire to show the interest this body has in the work of the Fraternal Society, and also, I hope, an evidence of your wish to establish some mutually helpful co-operation.

It is not my purpose to review the history of the Jews in America, a statement which I trust will relieve any apprehension which you may have felt, nor do I expect you to abandon your professional pursuits and one and all engage in research work into the subject, for whose study our Society was especially established. If the investigations of Kayserling, Judge Daly, Markens, Simon Wolf and Henry S. Morais, which have been embodied in book form, and the researches of the very respectable band of workers which the Historical Society has gathered together, whose results are given in the eight volumes of the publications of our Society, are accessible to you and through you to the larger Jewish public in the United States, no more can reasonably be expected.

Probably there is no one in this room who is less inclined to believe it desirable or useful that the Jews of America should separate themselves from their fellow believers all over the world than the speaker. I infinitely prefer to hear of Jews and Judaism without adjective and qualification, whether it be of the geographical, political or ecclesiastical variety. Nevertheless, it always behooves men to cultivate the study of that which is peculiarly their own, and which, if they do not take it up, will be neglected. I do not believe that there is any portion of the inhabited Western World in whose existing civilization and form of government the Jews have played so important a part as they have on the Southern and

Northern American Continents, and while I view this as but a small portion of the general history of the Jews, proportionately insignificant in universal history, it is our plain duty to secure all the facts obtainable with regard to the settlement, history and development of our people here in order that the single chapter, if you choose, of our great history may be accurately written.

The members of our Society have thus far devoted themselves more to the study of the early settlements and of the relations of the Jews to public life than to the origin and development of peculiarly Jewish institutions. For a history of the Jewish Congregations we must, in the main, look to the members of this Conference and cognate bodies, and this is one of the thoughts that I would like to leave with you in the hope that it may bear fruit. We have one congregation in America which has passed its two hundredth year mark, a few which have passed one hundredth anniversary, many seventy-five years old, while a great majority of the congregations, which are not due to the Russian immigration, have either recently celebrated their semi-centennial anniversary or are nearing the half-century mark. It is the custom, I know, to celebrate these occasions by synagogal gatherings, addresses and banquets. I should like to put in a plea for the preparation and printing, in each case, of a history of the congregation. A dozen or more such have been published, but there are many congregations who have held such celebrations, of which nothing remains save the reminiscence of the persons present at the festal occasion, or a column of history in the weekly local paper.

The publication of a history of the congregation, which need not be at all pretentious, could be made to serve several purposes. First, it would require the Rabbi, or Minister, of the congregation to make an actual physical examination of the archives of the congregation. I hope there is no one within the sound of my voice who has not done this for his own congregation, but if there be such let me exhort him to do it as promptly as may be, for he might find the archives stored in a damp basement where they would speedily rot. They might, in some cases, have been exposed to the gnawing tooth of time represented by mice, or to any one of

the numerous enemies of books and papers which must be so carefully guarded against. The archives of every congregation should be kept in as secure a place as that congregation can afford, and while I know that it is not ordinarily the duty of the Rabbi to see to this, but rather the function of the secretary of the congregation, it is the duty of the Rabbi, as a member of a learned profession, to see that documents which have an historical value, should be preserved.

The writing of a congregational history might be made to serve an educational purpose. I suppose that in most of your congregations, in addition to the ordinary school, you have post-graduate classes and alumni associations and organizations of this sort which keep together the children of the congregation after they have grown up. Some of these young men and young women are probably college students, or even graduates. With a little direction they could be made to assist in this work. Thus, one might be set to examining the contemporary and early Jewish papers for references to the congregation and its important members. Another might go through the files of the State or City Historical Society for similar notices. Another might examine the local directories and the plans and plots of the city, or the illustrations of the city to determine the location of the early synagogues. A young lawyer or law student might be asked to make copies of deeds of ground dedicated to synagogue or cemetery purposes. Thus, upon any occasion of this kind, the young people of the congregation might under proper scholarly guidance, produce a more than creditable history, serving the triple purpose of doing a useful thing, being trained in habits of research and getting a fresh interest in their own community.

Nor should the aged be forgotten. The oldest inhabitant always has something to communicate. The pioneers of our congregations were not literary men, and they were not likely to have left memoirs behind them, nor to have kept diaries even, but a sympathetic visitor, who is willing to listen and take notes can, in every community, gather information and reminiscences which will be useful for the history of the local institution.

The desirability, from several points of view, of the preparation of the congregational history I shall no longer insist upon, but will pass on to another matter. Printing and publication, as you know, are not synonymous terms. I have no doubt that, although I have personally been on the lookout for all congregational histories, certainly for the past fifteen years, a number have escaped me, that there are some of which I have not even heard. Probably other persons who have been more keen than myself in collecting materials relating to American Jewish history will tell the same story. The publications of our Society afford one the means of this publication of which I speak. We can not, with our present organizations, and our present funds, undertake the printing as part of our work—of the history of the congregations of the United States in detail—and I hardly think it desirable that we should, but we can, in every case, print an abstract giving the essential facts and referring to the existence of the congregational history. If any of the members of this Conference should prepare a history of his own congregation, I trust that he will forward to the Historical Society a brief account, giving the more important facts which will then form part of our series, which can now be found in all important libraries of the United States, and in many of those in Europe.

I should also urge you very strongly to see, whenever you do print such a document, that a copy of it be placed in your local library, one sent to your State historical society, one to the Library of Congress at Washington and another to the British Museum at London. Paper books put into the hands of members of a congregation are apt to disappear. It is only in the deposit in public libraries that there is any certainty of the survival of a publication. Copies of all such congregational books should of course go into the principal Jewish libraries in this country and to the libraries of the Jewish colleges abroad, and to the Alliance Israelite and to the Societe des Etudes Juives, and to the Abarbanel Library at Jerusalem. You will understand, gentlemen, that I am not giving you a list of libraries, but am rather dwelling upon this point simply because I know, as a matter of fact, that there are many men who will take indefinite pains in the preparation of a pamphlet, and

none at all to see that that publication is made accessible to the students to whom it might be useful, or that it is preserved for future students. It is needless to say that our Historical Society will always wish a copy of every such publication issued in the future and it would be an especial favor if copies of any such histories published in the past were sent to our corresponding secretary.

In addition to the records and archives of the congregations, the records of the cemetery are of great importance for the preservation of names and the accurate fixing of dates. These records are, I fear, sometimes kept by rather illiterate persons. It would be a great boon if every Jewish minister would personally examine into the subject of the cemetery records, and either assure himself that they are being properly kept and preserved or introduce some satisfactory method whereby this may be effected.

American Jewish history may be made to have a pedagogical value. Your congregational libraries might for an outlay of probably not more than \$15 or \$20, contain among their reference series all of the books on American Jewish history which I have mentioned above. If they were secured, your pupils, when they come to choose subjects for essays, might probably secure from them subjects wholly within their comprehension, affording them as much mental training, and quite as likely to add to the sum total of human knowledge as the subjects usually employed. Probably, too, the Jewish history which relates to their own country may seem clearer to them and serve to awaken an interest in the larger subject of general Jewish history. In your annual lecture course, at least one lecture might be devoted to the history of the Jews in America, and the preparation of this from the works that I have mentioned with the use of the article which may now be found in the first volume of the Jewish Encyclopedia, would not entail a heavy draft upon any one's time.

I hope it will not be supposed that because I am suggesting to this gathering that these matters be taken up by you that I am unmindful of what ministers have already done for the work of our Society. Out of a membership of about 225, over twenty-five are Jewish ministers, more than ten per cent., a very large proportion

considering the fact that we draw from the whole community. I am well aware, too, of the extremely varied and multifarious duties which in these days appertain to your office, but the suggestions that I have made, it seems to me, would in no way take you out of your own duties, but rather give them a new impetus.

During the coming winter a Jewish exhibition will be held in New York City, under the auspices of the Historical Society, with, we hope, the co-operation of all national organizations. To make this a success, we shall need the help of every one of you. It is our desire to show by original letters, fac-similes, portraits, by photographs or engravings of synagogues and buildings of Jewish institutions, by models, by all the most approved museum and exhibition methods, the history and development of the Jews of the United States. You will all receive schedules and circulars pointing out definitely what is wished and when it will be required. Most of these communications will have to be in printed form. The work of the exhibition will, in the main, be carried on by men who have other occupations, and individual letters will be a physical impossibility. I know the very strong prejudice that exists in many quarters against printed circulars, and am aware from experience that these are usually filed in the waste basket. I ask of all that you will make an exception in this case that whenever you get a schedule or form to be filled out for the Jewish Exhibition, you place it with your most urgent mail and answer it promptly, for we have allowed ourselves but eight or nine months in which to secure the objects, install them and arrange for the entire exhibition, and this plan can only be carried through if every one who is able to, gives his help, and gives it promptly. We hope to secure out of this exhibition, not only an enlarged interest in Jewish affairs, but a series of publications which will be valuable to all students.

Although not directly related with our Society, there is another publication which I cannot refrain from mentioning in this connection. I mean the American Jewish Year Book, issued by the Jewish Publication Society of America. The first two issues were largely devoted to the publication of directories of Jewish institutions, which I am well aware were very much criticised. I may say in

advance that it is not the intention of the Society to issue a directory this year. The Year Book will be devoted to another matter. It is likely that no directory will be issued next year, but if I should continue to edit this book, it is more than likely that, say in the third year from now, such a directory would again be issued. To secure its accuracy I have been obliged to trouble you all with inquiry blanks. When these come to you the next time, I hope that each one will be willing to answer the questions that are put. I have an absolute belief in the usefulness of making known to the Jews of the United States their own institutions, for I think our forces will never be marshalled until we are thoroughly acquainted with their extent, their character and their distribution. But, aside from this immediate practical value, the material that is gathered and recorded in this way will, fifty or one hundred years hence, be of the most vital use to the future historian, and each one may contribute to the accuracy of the source thus put upon record, if he will.

Gentlemen, I fear, in fact, I am quite sure that the scope and tenor of these remarks is a disappointment to you who, on the occasion of your annual gathering, expected to hear either scholarly papers or fervid orations. You have been given instead, a rather commonplace and humdrum statement with suggestions, all of which may have been in your minds before. If, however, there be but one among you to whom all these considerations were not present, and if this one will see that the archives of his congregation are well preserved, at the proper time write a good history of his congregation, have the history published and methodically distributed, sending an abstract of it to the Jewish Historical Society, give an annual lecture on some topic relating to the Jews of America, aid the Jewish Exhibition, promptly furnish information when it is required for the American Jewish Year Book, see that four or five books relating to the history of the Jews in America are placed in his congregational library, if, I say, but one person should be moved to carry out this very humble program, I shall feel more than repaid for the rather hot journey that I have taken to get here and the rest of you I hope will forgive the unnecessary infliction to which you have been subjected for the sake of the one.

Gentlemen, I wish to express to you my very great pleasure at the opportunity which I have had of renewing my acquaintance with some of you, and looking in the faces of others whom I have long known by name, but never have had the pleasure of seeing. We have, some think happily, some think unhappily, many differences in Israel. But there is one sure ground upon which all can meet, and that is honest scholarship, which, presupposing a training in the methods of research, applies these to the discovery of truth. Such a ground is furnished by the American Jewish Historical Society, a voluntary learned society, having neither personal, partisan nor professional ends, devoted solely to ascertaining and making known whatever there may be of seeming importance or interest concerning the migration, settlement, the life and the development, the growth of religious and communal institutions and the relations to the general community and to science, literature, art, the learned professions, industry and commerce of the Jews who have settled upon this great Continent, whose greatest republic will to-morrow inaugurate the 126th year of its birth, in this city of Philadelphia, in which you are meeting.

## JUDAISM AND ITS RELIGIOUS DEVELOPMENT IN THE NINETEENTH CENTURY.

BY DR. S. H. SONNESCHEIN.

In a very short essay like this it is impossible to give more than some of the most suggestive results. To point out detailed facts or to quote particular personalities is certainly not necessary before an assembly of learned confreres.

What is Judaism? The historical agency for upbuilding the true God-idea, and teaching as well as practicing a purely ethical religion. But it takes thousands of years to build such a universal faith and to clear the field for such catholic ethics. It takes thousands of struggling efforts and hundreds of hard-won victories.

On this score we all agree. The uncompromising defender of the Old Judaism, as well as the most progressive champion of the new. But the past is an accomplished, irrevocable fact, while the future is beset with fresh activities, difficulties and doubts. And yet, such is the conscience of Judaism, that it overcomes all difficulties and dispels all doubts.

To test and to prove this inherent spiritual and moral power of Judaism in a direction heretofore never approached, was allotted to the Nineteenth Century. This Nineteenth Century was above anything else not a peace-maker, but a pace-maker! And while the revolution stood at its cradle—evolution, that is, a clearly defined, slow but sure development for the highest and best type of all life, stands now firm on its first round, where this Nineteenth Century closed.

The saving wisdom and grace of Judaism in its pristine, time-honored declaration, that Religion is superior to Race, and that the living word is more sacred than the dead letter!

During the preceding centuries, when the Spanish Inquisition was followed by the Church Reformation, Judaism was in a state of stupor and torpor. It simply made an inventory of its spiritual possessions, and was satisfied with that which still was left.

In the Seventeenth Century, Baruch Spinoza, the first, who was making a heroic and honest effort to awaken a new life was read out of the synagogue. He came much too early, and his voice was hushed. In the Eighteenth Century Moses Mendelsohn caught with his keen insight the main cause of the intellectual stagnation of Judaism. His life's endeavor was to construct a channel for the inlet of a fresh stream and an outlet for the brackish waters. His work met with success, but was soon interrupted by the stormy times of the French Revolution and the Napoleonic wars. And here opens the new era of Judaism, the beginning of a movement which was bound to lead to the most astounding reconstruction, not of the fundamental principles and their traditional organism, but of the ceremonial, liturgic and scholastic institutions.

Two currents, or rather counter currents, were running through the all-round religious development of the Nineteenth Century, in the Mohammedan as well as in the Christian world. But nowhere have they been felt more keenly and played greater havoc than in the centre of that section of Israel, which received from these new forces of civilization and progress the strongest impulses and encouragements in that part of Europe which lies on the borderline of the Orient and Occident. In that gigantic maelstrom, caused by the militant orthodoxy and Feudalism on one side and the indomitable aggressiveness of scepticism and rebellion on the other side, the craft of Israel's storm-beaten and weather-proof faith never lost its balance. And this wonderful equilibrium was maintained by a very singular and yet simple method of steering. For you may say what you please, Judaism is yet at the helm.

Wherever the spirit of free inquiry and the thirst for radical changes seemed to reach the danger line, the cooler judgment justly interfered with the destructive tendencies. For, after all and before anything else, Judaism is the most intense exponent of faith in reason and reason in faith. It is the self-preservation of the religious truth imbedded in a religious body, and self-preservation, especially in an institutional religion, must be identical with progress! On the other hand, wherever it seemed that the frantic zeal of the stand-still element was gaining headway, it was never obtained by the self-evident force of argument. The occasional

triumph of orthodoxy was always possible only under the cover of a partisan or despotic government. The mediæval Ghetto was so used to call for the aid of the government, whenever it was threatened by an enemy, that even now, when political freedom had come with religious liberty, the emancipated Ghetto fought religious liberty with the police-force of the secular powers. Yet, all these isolated reactionary triumphs were by the very nature of their isolation only of a spasmodic duration. And thus the vicissitudes of the battle went on continually.

In the first half of the century the conflict was the fiercest. More of an under current fierceness than of open fight bravado. The Christian world hardly knew or noticed even the most palpable points of the raging conflict. . . . The last glimmer of the Mendelssohnian Era gave way to the more distinct but withal premature plan to the *Cultur Verein fuer die Wissenschaft des Judenthums*. Science was to take the place of mere tradition; all dry learning and folk-lore was to give way to the results of new researches and fertile comparative study. And right here let me say that just like in the brilliant epoch of Jewish *renaissance* in the prime of the mediæval era we find all energies developed in the domains of the Western Arabic and Latin empires—just in the same light we must look for the main field of our Nineteenth Century religious development in those vast countries, where the *slavic* dominion touches and clutches the *Teuton*.

The struggle between the stand-still element and the progressive, between the world—"east-side" and the world—"west-end," between the Ghetto and the culture-Jew went on. It was a powerful, an exhausting struggle for existence! It was so much longer and so much stronger, because two different peace-making factors stepped in between the pace-making fighters.

The orthodox camp changed front and made a flank movement. Instead of a forbidding, stern refusal to all modern science and culture, it admitted these new agencies of civilization under certain restrictive rules and with a systematic caution. In order that the virus of reform be made harmless, science was quarantined and culture fumigated. It retarded considerably the freedom of inquiry and the energetic, active display of the educational forces

in literature and social life, but it could not stop its progress. The very terms which this modernized Ghetto-revivalists adopted; the words: Orthodoxy and Neology, were borrowed from Christian coinage and consequently not *kosher*! But such is the shortsightedness of all compromises. It is always a sign of weakness rather than of strength. The same must be said of an effort which was studiously made at the same time by some of the most influential progressists. In their zeal to pacify the opponents and to win them over they became apparently timid and over-cautious. In fact, they became oracular. Every step taken on the onward march was checked and examined by the square-root of the categorical analysis: why? wherefrom? wherefore? whereto? Of course, such a scholastic anatomizing was only time-killing and fretting. Popular consent and vital effects never followed this so-called historical method, which had all the timidity of caution and not one spark of aggressive courage. Passport regulations will never satisfy a movement that wants to go ahead and well knows that it is right! Judaism of the Nineteenth Century was determined to get rid of the Ghetto-spirit, wanted an open road, and wanted no toll-gates!

If Judaism be in truth the historic Agency for a final and universal religious readjustment, it must pay as much attention to things that are in the seed as to the things that are in the granary. It was this very lack of attention to the pressing demands of the spring-tide that spoiled the otherwise so splendidly inaugurated scientific economy of the so-called historical school. But one success was manifestly achieved by that school. It stood as a buffer, attenuating the forcible concussions between the engine of progress and the heavily freighted cars. By degrees the immobility of the dogma became well animated by the true spirit of the doctrine. The dogmatic despotism lost ground even in the oldest Ghettos, and the most technical piety tried to put on some dignity and to show some signs of depth and earnestness. The ice crust began to melt under the genial warmth of a new theology. . . . What is this new theology?

Amidst all the din and the noise of a bitterly prolonged conflict the small, still voice of the pristine Torah grew in volume and in

strength. The shrieking, harsh discant of the pilpul, the soft lullaby of cabalistic spells were conclusively left behind. The useless hair-splitting controversies of the degenerated Yeshiba were abandoned and even orthodoxy had to learn the craft of infallible logic. It was a plain case of square-hitting against hair-splitting. The romantic symbolism of a modernized Ghetto could no longer disclaim the value of critical research, of course, in its mildest form, and the scientific method was applied even to the most conservative rabbinical training. This academic ring was the death-knell of the Ghetto of the *Minhag* and of the fossilized *Halacha!* The new era of liberty and law was here to stay. To die of ritual marasmus or spiritual degeneration is not the destiny of Judaism. Senility is a term which you cannot find in a Jewish Encyclopedia. Its fountain of youth is ever fresh, ever flowing. What was considered the thickest darkness was simply the fore-runner of the dawn. The champions of the mediæval Ghetto roared like lions in the beginning of the Nineteenth Century, and at its close they were bleating like sheep! It was a veritable realization of the spring in lap of winter. For, indeed, every successful pioneer of reform was first nursed in the cradle of the Talmud. The most brilliant disciples of the Yeshibah became the starters of the irresistible reform-movement, the reconstructors of a dilapidating system, the progenitors of a regained prophetic Judaism. . . . And this prophetic renaissance meant a new theology. At first, the struggle was for the decorum, the beauty and the popular impressiveness of the divine service in the synagogue. That Bedlamic mania of crying at the top of your voice, and the make-belief that the man with the soundest lungs is the quickest heard in heaven was at once discarded. That chaotic state of public devotion, when the prayer-meeting really resembled a public auction, where the rush for bidding and winning God's grace and mercy was a mere merciless and graceless fight at the ecclesiastic bargain-counter—all this disappeared. It made room for order, harmony and elevating thought and sentiment. The Shema Yisroel became once more the intellectual battle-cry, promising victory and peace. The angelic Kedusha was once again what it ought to be, the response of Heaven to earth's ecstatic aspiration. The *Kor' im u-mishta'hvim* abandoned

the cringing obeisance of the slave and was once more exalted to the salute of the freeborn servant to his Master and King. The ancient Psalm and the classic Piyut became once again the prayerful and rational communion with God, winged by sweet music and stirring song. The shul raised again to the dignity of a sanctuary *en miniature*, becoming a veritable temple on a smaller scale. . . . The Mahtobu was no more mumbled in a mere perfunctory, half-absent-minded routine. The "Borchu" no more profaned by kitchen-fumes and tobacco-smoke. The *Adonoj ehod u-shemo Ehod* no longer intoned near the place where geese were stuffed and chickens killed. The Kaddish-prayer no more offered up in the closest proximity to the room where the sexton's laundry was drying and his babies washed. . . . That step of progress once taken was never revoked. No swerving from that path of propriety any more. Orthodoxy fell into the line of decorum and joined the procession in good trim and good fashion.

And now Reform was ready for the second feat. It turned its attention to the living questions of the day. The old vessels of the immortal faith were in a more or less broken shape and condition. The private religious conduct, the institutional stamina was below par. There were more loops and patches in the old garment than remnants of the ancient, original fabric. The ancient coat of many colors and trimmings was turned inside out and displayed a most pitiful sight. The old uniform, the old banner was torn in shreds and tatters. A rag may be honorable, but then it must be borne aloft. Shreds that are dragged along in the gutter are a disgrace. And thus, when the old uniformity had become an abnormity, and the rituality of the old fervor, the habituality of a cold, mechanical practice, modern life, instinct with its patriotic, social and artistic aspirations asserted itself, and nowhere with stronger impulses than in the newly emancipated Jewry. The Jew as a citizen, his wife and his children could no longer be restrained by broken Ghetto-ties and antiquated customs. The Levitical rites lost their rights and the Orient had to succumb to the western change of front. The ecclesiastic authority of the Shulchan Aruch was out of date, and the neo-talmudical apron-strings blown into the wind. At his old, still revered house, in the Judengass, the modern Jew tried

with an effort to be inoffensive and decent in the Ghetto-sense. His reverence for the grandfather and his veneration for the patriarchal rabbi bid him to curb his passions for the untrammelled, cultured assimilation with the new order of things. But when he was once outside of the Ghetto-bar it was different, radically different! There and then he breathed the free air. The cave of gloom was behind him, and the limbo of the obscure ritualism an overcome night-mare. . . . The first thing that fell from his shoulder was the *Talith*, the prayer-cloak with the fringes, then he stripped off from hand and forehead the *Phylacteries*, the *Thefillin*. Then he dismantled the house entrance of its *Mezuzah*, of this cabalistic oblique talisman. The culinary, the ascetic and all the ultra-conservative restrictions followed suit. The misfit rules and regulations were repudiated, the last vestige of mediæval rabbinism nullified. The entire religious household of the western Israel was refurnished. The *Bar Mitzvah* became a confirmant. This our confirmation is not the aping of a church-sacrament! There is more empty show and unmitigated mumery in the modernized Bar-mitzvah performance than the poor, innocent orthodox mimic of a boy dreams of! The confirmation, as we celebrate it, simply and strongly accentuates the older idea, and by granting this solemn and impressive religious self-assertion to our daughters as well as to our sons, we have done only an act of justice to our sainted mothers, whose loyalty to the cause of Israel was in many instances far superior to the fidelity of even the noblest specimens of Jewish manhood! And now back to our survey.

Whenever the dogma loses its authority it is caused by the insufficiency of the doctrine. The doctrine is the true anchorage of the faith. Articles of creed there may be plenty, but withal not a particle of belief. Here the new theology obtained its main success. Unless the essentials of our Jewish belief are in outspoken harmony with the advanced intellect of the age, we cannot expect to influence the religious conduct of our people in their modern environments. The old formula for the messianic idea; the old precepts about revelation; the old maxims of eschatology had to be revised. And such a work of revision must be undertaken only by the combined wisdom of trusted leaders. This was the impulse for the

experimental conferences held by the most active reform-rabbis in Germany in three annual meetings close before the clean sweep of the great storm-year 1848, when all the rubbish of European Feudalism was to be wiped out forever. But this very upheaval interfered with the continuity of the work so earnestly begun in the interest of a systematic reconstruction of the ancient land-marks. A reaction set in by which the entire political uprising was checked. With this temporary back-down of all liberal tendencies, the religious reform movement, too, came to a stand-still. And yet, while orthodoxy, then and there, gathered again her loins and re-invigorated her tactics, whenever an opportunity for organizing a new campaign was given, it was not written in the stars that the Nineteenth Century spirit shall suffer a lasting defeat. The revolutionary exile and the Jewish reform rabbi found a refuge in his new Fatherland, in America.

Once rooted in his new and blessed home, the progress and the growth of a new Judaism was an assured success. Henceforth, from 1850 to our days, the march of reform was an unbroken series of triumphs. Victory perched on its banner, emblazoned with the golden rule: "Do unto orthodoxy what she wanted to do unto you!" Fight her on all occasions, on all lines, until she unconditionally surrenders! And thus one rampart after the other was demolished, one stronghold after the other captured. The forbidding walls were laid low, and the wide plain of untrammelled religious liberty became the fertile soil for that Judaism, which is not satisfied merely with changing the antiquated ritual and with the casting away of the broken, rusty chains of the Ghetto, but by a well begun pursuit of its true mission is re-assuming its classic and prophetic task of up-building the true God-idea and clearing the field for the seed of pure and practical ethics, and thus entering upon the arena of a successful competition, even with the most advanced and best cultured wings of the Christian church.

Though our Jewish-American public worship and religious home-life radically differ from those of our brethren who brought the relics of the European Ghetto with them, they learn daily the lesson that when it comes to take up the living and eternal sacred cause of Israel, we of the reform school are in the lead. Who dares to

deny this? We of the reform school are no longer in the minority. We do no longer hide our light under the bushel of compromises and concessions. We fight in the open. In fact, we do no more embittered fighting. We left that pleasant exercise of nerve and gall to our friends of the American orthodoxy. They are now there where our pioneers were seventy and fifty years ago.

We of the Nineteenth Century have accomplished the task of that religious development in Judaism which was of a mere preliminary, of a mere pace-making character. We have probed the old, open wounds, and proved the old, open remedy, viz.: "Ethics above the Ritual, and Science superior to Tradition." We have also obliterated these baneful demarcation lines, which separated the Sephardic from the Germanic, the English from the Polish Jew. There is but one "Minhag" among us, and that is the true "Minhag America!" I. M. Wise, indeed! did build wiser than he knew! His life's endeavor is no longer a dream, it is a reality!

But this Nineteenth Century left a legacy for the Twentieth. It says to its now so well cradled successor: "I was the pace-maker. Be thou the peace-maker!" And in parting from one, and standing upon the new Divide, the Genius of Reform says to the Nineteenth Century: "It was not thy task to finish my work!" And to the now opening Twentieth he whispers: "And thou art not yet exempt from continuing this work!"

We old ones have, with more or less earnestness, tried to accomplish the part that was allotted to us! Ye, younger Rabbis, try to surpass us! The more you will succeed, the more we will bless you when we are no more among you. But succeed you must! Lest some one in the later days to come will have to read a paper on "the irreligious Development of Judaism in the Twentieth Century." Shall it come to such a pass? No! Never!

Reform, now entering upon its highest platform, cannot be too cautious at each step she takes. The staircase is steep, and only a sure-footed, careful ascendancy will master the situation and reach the winning climax!

Let me, in closing this, my brief review, point with a few terse and exact words at the four most important and most difficult stages

of Reform, or rather, restoration, which the Twentieth Century has yet to overcome and to finish:

1. Advance, elevate and deepen the God-idea! The so-called "monistic" *Weltanschauung*, if applied by means of Jewish Philosophy, is, indeed, much stronger than the ancient dualism of "mind and matter," allied to our firm and yet unchallenged belief in the ever-living God of Israel and Humanity.

2. Free the Sabbath, the Seventh-Day-Sabbath, from the shackles of the misapplied Talmudic rigor and discipline. There is a key by which the lock can be opened without breaking the chain. But we must look for it.

3. Teach, and teach emphatically, the grandest of all reform lessons, viz.: Liberty is not license, and independence is not indifference. Study the past!

4. Abandon the method of imitation! Stand upon your own holy ground. There is ten times more strength, beauty and vitality in our home-made institutions and organizations, than in all borrowed plumage and fading fashions.

May God bless you!

## DISCUSSION ON DR. SONNESCHEIN'S PAPER.

BY RABBI C. A. RUBENSTEIN.

It is to be regretted that for such a broad subject as the "Development of Judaism in the Nineteenth Century" (Dr. Sonneschein's paper), we should have such little time at our disposal. Our eminent colleague had necessarily to resort to a system of compression in order to cover the ground even in the most general terms. It would have been more agreeable to Dr. Sonneschein as well as to ourselves, if he had had time to enter into certain particular phases of the development of Jewish thought, in place of confining himself to a general survey, as we would have then had something more tangible to discuss and carry away with us.

At the outset, I will ask our learned colleague to pardon me if I say that he has been too severe in his criticisms of Rabbinism. While it is true that the Rabbinic phase of Judaism largely stood in the way of progress in the last part of the Eighteenth and the beginning of the Nineteenth Century, it represented, nevertheless, the intellectual life of the Jew, and made possible the broader and deeper religious consciousness that came later. Unfortunately, Talmudic Judaism took the form of ceremonialism, but this ceremonialism was not wholly objective. It contained within itself deep religious conviction. It was religious truth expressed visibly. There is not a single ceremony in Rabbinic Judaism that had not the soul of a lofty ideal in it. Indeed, no religion can do wholly without ceremony. It is the only means by which an ethical or religious ideal can be conveyed tangibly to the generality of mankind. Reformer as Einhorn was, he did not make away with ceremony altogether for that very reason. Considering, then, what a necessary part ceremonialism plays in the development of religious belief, and particularly in Judaism, where it is always seen to be quickened by the highest ideals, we should be unfair in our judgment, if we were always to stigmatize Talmudic Judaism as the religion of "pots and kettles." It deserves better at our hands.

Our learned colleague might have more definitely indicated the successive stages through which Judaism passed in its transition from Rabbinism to Reform. First, as he well points out, came the removal of civil disabilities. That was the beginning. It gave the Jews self-respect. Gaining this, he endeavored to remove those features in his worship which marked him off from his Christian fellows. Such was the character of the reforms attempted by David Friedlander and Israel Jacobson. But those were only specious reforms, with their origin no deeper than the surface. They did not arise out of the *genius* of Judaism. Their tendency was destructive rather than constructive. Naturally such reforms did not last long and while they did last, were discredited. There was then borne upon Jews the necessity of a Reformation that shall have for its basis the very ground-work of Jewish belief, a Reformation hewn out of the bed-rock of Jewish life and thought from the beginning. It was felt that Reform cannot come from without but must rise from within. And so Jewish sources were submitted to a scientific analysis, in order to discover their real ethical and religious import. The Bible, the Talmud, tradition—everything received the closest scrutiny and there ensued a period of scientific research in the domain of Judaism that before then or since has not been equalled. Zunz, Jost, Krochmal, Rappaport and Geiger were only a few of that splendid company of inquirers into the ultimate sources of Jewish life and thought. That was distinctively the creative period in the history of Jewish Reform.

Lastly came what may be called the speculative period, when the activity of Jewish leaders was turned in the direction of Jewish theology as conditioned by the Jewish science that went before. Here we recognize the work of Samuel Hirsch, Holdheim, Einhorn and others who practically created a new Jewish theology. They saw in the Bible not the literal work of God, but a history designed to bring to man the consciousness of the highest ethical ideals. They understood revelation to mean not a miraculous descent of something divine upon our mortal horizon but the possibility of realizing these ideals on the part of man himself. They found that revelation is nothing else than moral potentiality. It means that there dawned upon men the truth, that if they were not made by

nature true and just and free, they may acquire truth, justice, freedom. They, moreover, restored the prophets to their natural place as teachers, not of an extra-human Messiah, but of a universal brotherhood and of a universally ethical life.

Such, then, are the three successive stages through which Judaism has passed in the last hundred years. These have been suggested to me by the histories of Jost, and you will agree with me that they outline in the rough the whole Reform movement.

Naturally, after reviewing the past, Dr. Sonneschein turns to the future. The four points he makes admirably show the direction we should take. Unfortunately, owing to the nature of the subject, he could not here, too, do more than generalize, and it would have been of great help to me if this matter especially had been treated with some detail. Not to speak of the other points, that about the Sabbath is particularly obscure to me. The Sabbath is now untrammelled by Talmudism as it is untrammelled by anything else. The trouble is not that we have a Sabbath hedged in by tradition, but that we have no Sabbath at all. If this Conference would take a decided stand on this question, much would be gained. The day in the week on which Reform Jews shall worship is the vital issue in Reform Judaism, and we cannot shift the responsibility of defining our position much longer without endangering the stability of the splendid structure which our predecessors of the last century have committed to our care.

## DISCUSSION ON DR. SONNESCHEIN'S PAPER.

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BY RABBI MARCUS SALZMAN.

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The essayist makes us realize again how strong and reliable is the spirit of growth and progress in Judaism—its power of adaptation, its desire and its power to hold the highway in thought and feeling, its presence of mind, so to speak, in time of "storm and stress." As did Gieger, at the very outset, so we must speak of the development of modern Judaism in a qualified sense. Throughout this Nineteenth Century movement, Judaism showed rather an enlargement in degree, not in kind, the spirit of self-maintenance, as though it carried within itself a spur to the very life which the century favored. Comparatively speaking, this reformation in Judaism made giant strides. The instant we realize that, we think rejuvenation is the better word for the assertion of Jewish spirit. The history of it can be best understood by pointing to a body developed as to its life-sinews, far back in the ages, made to languish now and then, as was the case in the Dark Ages, under morbid conditions, only too quick to make the most of conditions that give it full vigor.

In the story of this wonderful awakening of our day, the writer puts forth cogently the supreme merit of Judaism in having shown itself to have Divine right to the large, ever-growing field to which it has been challenged, and in which it has challenged, during this very ambitious and trying century. Judaism's claim to universal recognition is stronger to-day, for having passed through that age of racking and civilization. It is interesting to note the ease with which Judaism dealt with the revolutionary ideas. Here we have a grand Gordon "epoch for faith," proof of Judaism's assimilating power. If an "organism is great in proportion to its power of assimilation," there can be no question as to the strength of Judaism. It shows itself greater than the many theological and philosophical schools. It does not lose itself in the wildness of social and

intellectual Utopias. It shows a remarkable power to discriminate between the chaff and the life-giving grain in the new fields of human endeavor. When, for instance, Jewish ethics, as a system, is presented in a mould so much akin to the philosophy of Kant as to bring upon the author the charge of mere "Eindeuteling," we have some idea of this characteristic assimilative power, by virtue of which Judaism passes into the new activity, as one, who has been shut out from his inheritance, finally goes in to possess it. Occasion has again been taken to praise the century professors and scientists of Judaism, who cannot be praised too much. They excelled in the appreciation of the good at hand. The passion for scientific methods burned high in them. The prospect of rapid progress in education delighted them. They were glad to clear the way for an intellectual scheme of faith. They felt encouraged to hear men say, "Thou shalt know." Among such men, their efforts for the enlargement of Judaism would soon bring results as they wished them. Their zeal and rejoicing were those of men who were being helped to make out a convincing case for themselves. In the essay, it has been emphasized that, although much was cast aside, not meeting the severe test of modern usefulness, and that many a breach had to be made in their hedges of tradition, the fundamentals remained intact, so that Reform Judaism was not, and was not intended to be, a new thing. The work of Mendelssohn and his followers was not so much that of pioneers, or inventors, but rather that of successors after a period of little, suspended animation, as it were, of a Saadja a Maim., who, following the precedent of the prophets, thought more of the spirit than of the letter of the law. The tendencies of modern Judaism are not things which our fathers did not know. The development of modern Judaism, as logical as it is natural, absorbed the men who cleared the way for it of the sin of clever eclecticism. It is absurd to accuse them of following a kind of coach-dog policy, selecting from the doctrines of all the schools, the most favored and attractive ones, piecing them together with skilful hand and labeling the hodge-podge modern Judaism. These leaders were more concerned about eliminating the objectionable, than about appropriating it. Burdensome excrescences, so many exotics from non-Jewish

soil had to be torn up by the roots which had struck deep into the soil of Judaism. A correct perspective had become necessary. Eternal Law and its interpretations were to be seen in their true relations. Fürst, in his polemics against "Lichtfreunde," and his keen criticism of the so-called "Catechismus für Freie Gemeinden," was typical of these leaders. They were on their guard against free-thinking run wild. There was need of destructive work on many sides and at a time in which the iconoclastic spirit was a dominating one, it is not strange that the result brought on by the plunging masses, to use a homely phrase, taking a whole hand when a finger was given them, made one ultimately distrust Reform and regard it as a fatal visitation. The leaders in this movement proved again and again that it was not their intention to stop at pulling down, to leave Judaism not a leg to stand on. Their whole heart was set upon clothing the living form of Judaism in a dress which its own sources warranted. Again, I let Fürst speak for them all in the words: "Reform ist nicht Formlosigkeit." We are in a position to know that they were constructive to the extent of presenting Judaism in a form of positive religious teaching. They laid the lines for the greater efforts that are to us a matter-of-course. They proved its right to dominance in the fields of religious and intellectual activity. The development they fathered reveals, in the light of our calmer civilization, the world-wide possibilities of Judaism at its best. With such intellectual and really spiritual awakening to our credit, we have feared little from church schisms, ecclesiastical tyranny, senseless bondage in belief and worship—it has been shown that Judaism, without compromising itself, is tolerant and broad enough to sanction all efforts of mind and heart on behalf of humanity. It has been charged against this modern Judaism that it has been too intent on helping the mind. In an age of cold logic one is likely to overlook sentiment and the things that cultivate it. When "dictate of reason" was being worn thread-bare as an excuse for even the wilful attacks upon tradition, it is not strange that even the school-boy would presume to sit in flippant judgment over the wisdom of the ages. When men begin to realize that they have been enslaved through ceremonies and observances, the fury for reaction possesses them and drives them

to the extreme of resolving to dispense with everything of the kind. The Jews of the nineteenth Century were, as we have seen, like all men of the time, very quick to make license of liberty. Being authorized by their leaders to abolish some customs and ceremonies, they took the right to abolish many and to be like their neighbors as soon as possible, to make light of every distinctively Jewish observance. The intellectual awakening which Mendelssohn and his successors accomplished as a means to a higher, a spiritual end, was for a while regarded by the masses as an end in itself. The belief that the educated man of the day had outgrown the need of religious observances, was rampant. It was the popular conviction that they were sure to be encumbrances and could not be helps to Reform. The consequence was that Judaism, that had always prospered by education of the heart, seemed in this neglect of it, lifeless and unpromising, a subject justifying prophecies of doom. A bare, matter-of-fact form of worship became the order of the day. Our holiest observances were cast aside as empty forms, a kind of "useless surplusage," to satisfy the demands of the so-called busy, practical life, or were shifted far into the background, upon the pale of convenience. Every one of us, seeing the havoc made by this order of things in our homes and houses of worship, has taken every opportunity to expose the little understanding back of it. This aching desolation has long been thought to be the heart's desire of our Reform. It is, to this day, thought by many to have utter aversion to symbolism, even traditional symbolism, in worship and life. We are convinced that nothing was farther from the minds of the leaders than such senseless vandalism. They were students of human nature as well as of nature. They realized that, besides the science of Judaism, to give meaning to it, there must be impressive Jewish worship, and enough forms and observances to quicken that worship. They were intent on saving all that could be and deserved to be saved; they were zealous for the speaking, the living forms. When one of them says that "Phantasy, in accord with knowledge and clear perception, have ever given Judaism a decided advantage," he is at one with S. R. Hirsch who, from the orthodox side is convinced that "in order to have a teaching of truth appear at its best, in

products of life, it must be impressed by symbolic acts." Fürst shows the true Jewish spirit when he objects to modern heathenism on the grounds that it regards public services as merely a poor substitute for club meetings, prayer as self-deception, etc.

Better placed for constructive work than were those Reformers in the old world, we, in the new, with Reform practically established throughout the land, have been gathering strength to check the spirit of vandalism. The Rabbinate of the country is now practically master of the situation, and in a position to show Reform in its true light to displace the thought of neglecting observances by a real understanding and love of those that have been Israel's pride and spiritual strength. In common with all men, the Jew has recently shown an awakened desire for religious observances. It is one of the remarkable signs of the times. There is a decided reaction to cherish again, in home and synagogue, the ceremonies that still hold to make us equal to the life of the day. Every Reform Rabbi has insisted upon such observances. Every one of us has tried to solve for himself the problem of general appreciation of them. Every one has traced laxity in worship, poor work in Sabbath School, un-Jewish indifference in the home, to disregard of our well-tried observances. As a body, we have convinced ourselves that they are worth saving. The efforts to reinstate them have not been in vain. Reform Jews are showing a desire to rise above "those that do not observe anything." Within the last few years, there has been a marked tendency in that direction. It is not too much to anticipate an early general appreciation of our public religious observances.

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Dr. Deutsch thought that Judaism of the Nineteenth Century ought to be explained in the light of the condition of the Jew, i. e., in three stages of development: (1.) the educational stage, without consideration of the truth or value of dogma; (2.) the æsthetic stage, when it was pointed out that a change was necessary; (3.) the systematic or theological aspects, when an attempt was made to reconcile contradictions.

Frederick Cohn said, with reference to the Sabbath question, touched upon by Mr. Rubenstein, that if we have a "Shabbath Sheni," were we not to have a "Shabbath Rishon?" He did not believe the Sabbath was all of Judaism.

Mr. Taubenhauß did not agree with the essayist when he said that ceremony was a vulgar necessity. Such a view was not Jewish; he felt that it was hard to say just where was the dividing line between orthodoxy and reform.

Dr. Philipson asserted that what he had heard surprised him greatly. He saw that the Conference was apparently coquetting with orthodoxy. To him, it seemed strange that the Conference should be considered anything else than an organization of Reform Rabbis. American Judaism is Reform Judaism. There are shades of reform; there are no shades of orthodoxy; either "Shulchan Aruchism" or Reform. The Conference is a tangible and visible expression of American Judaism or Reform Judaism.

Dr. Sale said that it is wrong to say that the Rabbis are responsible for Reform Judaism. Reform Judaism is the resultant of the changed conditions in Jewish life. The Reform Rabbi tried to make profession and action harmonize. It was a question whether Judaism was to become what it was destined to be: a universal truth for all mankind. The Jew believes that Judaism is destined to be a religion for all mankind. "I have learned a little something of historical Judaism. I do not indulge in invectives against orthodoxy as in my youth; but I think we should not lose sight of the essential differences in the aim and purpose of reform and orthodoxy."

Mr. Salzman thought that Reform Rabbis could have held a check-rein on reform and thus achieved much good.

Dr. Sonneschein defended himself against the various criticisms. He thought he was perfectly justified in using the expression "Talmudic apron-strings." The right study of the Talmud could not be praised enough, but the wrong use of it could not be sufficiently censured.

## THE STORY OF THE JEW IN THE NINETEENTH CENTURY.

BY DR. MAURICE H. HARRIS.

From the Tenth to the Fifteenth Century the story of the Jew is one of storm and fire. With occasional intermissions of surcease, it is written in blood. These centuries cover the Middle Ages' persecution, when existence for the Jew was a fight for his life. The Seventeenth and the Eighteenth Centuries, following the Renaissance and the Reformation, are periods of comparative quiet. The world, so to speak, worn out with its attempt to annihilate the Jew, decided to leave him severely alone, shutting him up in Ghettos and Judengassen out of sight. It is a story of isolation and degradation.

The Nineteenth Century is a story of the Jew's gradual emergence in body and in spirit, into the great world of humanity. It is the story of his emancipation. The principle discerned in the story of the century's growth in general, that not all nations present the same degree of progress, is true of the Jews in particular. Just as the world to-day presents all phases of civilization from savagery up, so all the varying degrees of the status of the Jew of different eras can be found to-day in the different places in which he has found a home. We might say that a something of the Jewish condition of antiquity may be found in parts of Persia, that in Morocco and Roumania the Jew is still living in the Middle Ages, that in Russia he is still in the Eighteenth Century, but that certainly in England and America, he is abreast of the times.

### I.

At the beginning of the century's story, we shall find that the record in one European land is much the same as the record in another. Let us turn to England first. We know that after 1656,

was nothing of the hush of sanctity. The service was a *conversatione*. "Mitzvas," special privileged functions in connection with the service, were sold by auction, while on Simchat Torah there was presented nothing less than pandemonium. Unfortunately, too—and that also we find in our own contemporaries—there was not that proper balance between the ceremonial and the moral law which should be religion's breath of life, and many would condone an offense in the latter rather than in the former. The eating of "Tarfes" was a greater sin than the robbing of one's neighbor. And though all kept the Sabbath in a way, yet they attended the theatre on Friday night and did not mind arranging business transactions on Shabbas in symbolic terms.

Such was the status of the Jew in England at the beginning of the century, and the Continent presented only an aggravation of these undesirable conditions. The advance of the English Jews internally, like their emancipation externally, was slow, but characteristically English, it was sure; and there is no instance, as there was on the Continent, of any retrograde movement against them. Once a privilege or a right granted, it was granted not to be rescinded. So their story in the British Isles is one of gradual ripening.

## II.

When we turn to France, we have a different kind of story, for the reason that here we have a different kind of land. Up to the early part of the reign of Louis XVI., France was a despotism. The people had no liberties and no rights. Tyranny and oppression did not die a natural death. They were overthrown violently at one fell swoop in the French Revolution, at the end of the Eighteenth Century. Freedom was not a plant of gradual organic growth as in England. At once the barriers between class and class were broken down. The royalty were beheaded, the nobility were shorn of their titles and estates, and the term "citizen," applied to all, inaugurated a reign of equality.

Naturally the Jew was affected by these changes. When the leaders of the people arose and pleaded for their rights and liberties, it was the opportunity for the Jew to plead for his, too. And noble

interpret the word in its original etymological meaning—there was certainly nothing noble in the attitude of the Sephardim to the Ashkenazim; and they defeated an important measure that was about to be sanctioned by Parliament, by which all the Jewish poor were to be assisted by a taxation on the congregations, on the ground that the beneficiaries would be the Ashkenazim poor and not their own. Persecution had not taught kindness to the Sephardim. They looked upon the Ashkenazim almost as another faith. Intermarriages were rare. When they occurred, they were occasions rather for mourning on the part of the Sephardim, that they must needs enter into a degrading alliance with Tadescos.

While one congregation in London is two centuries old, all the congregations outside of the metropolis have been organized within a century. A few Jews had settled in Ireland, however, as early as the Eighteenth Century. In the English colonies, Jews were found only in Jamaica and Montreal. Of course, the Australian and South African settlements were to come later. And in the year 1777, a year after the Declaration of Independence, the first synagogue was opened in Canada.

The synagogue discipline was very rigid. There was nothing of that freedom of choice about belonging to a congregation or conforming to its regulations, such as we know now. Not to belong to a congregation was practically to be excommunicated from the community. A man who ventured to hold a private service in his own house, to publish a religious or a political work or translate the Prayer Book without the consent of the congregation, was heavily fined. It is important to remember that it was because of rigid laws such as these that Isaac Disraeli, the father of the Earl of Beaconsfield, withdrew from the community. His was not the only family that went from the Portuguese Ghetto into the Episcopal church. The divine service left much to be desired. Indeed, it included nearly all of those defects that repel us in visiting the synagogues of our foreign brethren in the slums. There was no pulpit teaching; there was no choir. The severe regulations with regard to certain relations with the congregation was, unfortunately, not exercised in the interests of decorum. The people went in and out during the service as they pleased. There

important issues. Through it, could they let the world know at least that all handicrafts were obligatory upon them and that usury was a sin against Gentile as against Jew. France was to go through many changes before reaching its present status, and each change altered the status of the Jew. This we shall see in turning to the story of the Jew in other Continental lands.

But the worst was over. Both in the English and the French picture the daylight was breaking already a hundred years ago.

### III.

But as we turn our gaze further East to Germany and Austria the picture is darker, both politically and socially. Indeed, looking at the inner life all the pictures are dark.

Were I asked what is the saddest epoch in Jewish history, question whether I would point to any of the early centuries of persecution, even to the times of monkish violence, when thousands of our co-religionists were massacred in the streets of old European towns, or to that period when they were burnt in shoals on the fabulous charge of causing the Black Death, or even—saddest of days—when they were driven out of Spain. I am inclined to think that I would point to a later day—the period of their isolation, when they were deprived of their portion in the birthright of the world's culture, and when, under blighting influences such as these, Judaism was degraded into an involved ceremonial tempered by mysticism. This marks the greatest tragedy of the Jew. Bitter necessity more than natural inclination, I think, had led him to make for himself a coat of mail against the incursions of the outside world. He succeeded, but at a terrible spiritual sacrifice. In their *golus* the mediæval captivities—their very language became degraded, a makeshift of intercourse. Their dress, their manners, their wild gesticulation in prayer, their sordid occupations, pointed to an outcast race. Almost did it seem as though the expectation of their opponents was realized, that here was a people upon whom rested the brand of God.

Their antagonism to the learning the languages of their enemies, the goyim, had become almost an unwritten tenet of their faith.

The study of a modern language was regarded as the first step to apostacy. How unlike the characteristic of the Jew to shrink from knowledge! How completely had barbaric conditions changed them. All conception of their place in history was lost, all logical idea of their own grand past, and they possessed but a very vague notion of their mission to the world.

Such is a picture of the Jew of the Seventeenth and Eighteenth Centuries. The world had called him execrable so long that eventually it had succeeded in making him execrable at least to the external view. The bent figure of the old-clothes dealer, in a quaint Polish coat, with ringlets hanging around his ears, speaking a strange jargon as he emerged from the Judengasse in Germany—it needed a very strong sense of sympathy and imagination on the part of the Christian to appreciate a kindred feeling with such as he. Yes, such was the Jew, seen from the distance, too contemptible now even to hate, hardly deserving any longer the dignity of an enemy to be stoned in the market-place with the cry of *Hep! Hep!* behind him. Well nigh can we excuse Goethe for accepting the popular antipathy against the inmates of the Ghetto. Yet, from that awful condition the modern Jew was to emerge, and so completely metamorphosed in a century, that almost are we ready to forget the many generations of our oppression, depression and social degradation.

#### IV.

But then Napoleon came. His republican crusade swept across the Continent. He upset old dynasties, old aristocracies, old feudal privileges, and many old prejudices. The equality that he had instituted in France, in a measure, he introduced into every country that submitted to his arms. In 1795, Holland was changed to the Batavian Republic, and liberty was given to its 50,000 Jews who formed there one-ninth of the whole population. Here, too, the better treatment also reacted on Jewish practice and Jewish life, as it always does. In the German states, the freedom of the Jew, his rights to citizenship were opposed with much bitterness. Not only the common people, but even the scholars, who should have known better, issued libels against them and pointed to them as a

menacing danger. Having humiliated the Jew by compelling him to pay a Leib-zoll whenever he went forth on a journey, the very humiliation was made a justification for further cruel discrimination.

But a new spirit was arousing the Jew who was developing his own champions. Against charges false or infamous, he skillfully wielded the weapon of ridicule. In the meantime, Napoleon's republican crusade went on. The kingdom of Westphalia was organized, which meant civil freedom for the Jew there. Baden gave them civil rights, and the Hanseatic towns, Lubeck, Bremen and Hamburg, unwillingly followed. Other communities flowed with the tide. Frankfort, where every common plowman could push aside a Jew with the ejaculation, "Mach Mores, Jude," now removed some of its restrictions and destroyed the Frankfort Ghetto, only Bavaria, Austria, and Saxony maintained the old restrictions.

Alas! it was all too good to last. The downfall of Napoleon was the signal for the Jews' return to Egypt. Frankfort, one of the hot beds of "Judenhetze," started the reaction and reinstituted "Judengassen." The towns that had given them equality took it away as fast. For a moment it seemed as though the light might come back. Napoleon escaped, established his "empire of a hundred days," and the Jews in Prussia and Austria felt a favorable reaction, but only for the moment. The battle of Waterloo meant the return of the Bourbon dynasty in France, the overthrowing of the republics established by Napoleon, and the removal of all the privileges granted to the Jew. Reaction against Napoleon asserted itself in Germany under the name Teuto-mania, "Germany for the Germans"; and the Jew was reminded, the Jew who had been established there for so many centuries, that he was an alien, without rights, that Germany was a Christian state. Harken to the prophecies of anti-Semitism to dawn half a century later.

And so libels and slanders were vollied thick and fast. Rome took the opportunity of Napoleon's downfall to reinstate the Pope, who took the opportunity to reinstate the Inquisition. Their short-lived freedom here must be forfeited too, and the Roman Jews were once more driven to their Ghetto on the Tiber. The

Middle Ages returned for the Jew in all the papal states. Some German towns took advantage of the change of feeling and the exile of the great conqueror to banish some Jews altogether and to imperil the lives of those that remained. Austria reinstituted its Ghetto, Prussia disenfranchised its Jews, while Wurtzburg, Frankfurt, and many other places started anew Jewish riots, and massacres spread even as far as Denmark.

But France, the land of surprises, had yet another in store. Again a revolution was proclaimed in 1830. The Bourbons were dethroned, Louis Phillippe made President, and Jewish rights and equality again considered. Better conditions in France gave new confidence to the German Jew. But we must pass quickly over the history of the years that followed. It was not till the year 1848, when a complete revolution spread over the Continent and the people arose in their might, that the status of the Jew became a fairly tolerable one and his steady social and political advance really began.

## V.

If this were a story of the Eighteenth Century, it would have to tell of the kingdom of Poland. Alas! like Pharaoh of old, the Nineteenth Century "knows not" Poland. The ambition, the greed of its surrounding neighbors, wiped its name out of history and divided the spoils. What did this mean for the Jew? Poland had been one of the earliest lands to permit him to settle undisturbed, and consequently here he had migrated in the Fifteenth or Sixteenth Centuries in largest numbers. That favorable opportunity has left its lasting impress, and the centre of gravity of the Jew, measured by numbers, is in Poland to-day. But Poland now was only a geographical expression. The Polish Jews woke up to find themselves Russian subjects, where they were not Austrian or German subjects.

What Russian rule might mean, they hardly knew yet. They were not made to feel the change at once, and the story of the Jew in Russia at the beginning of the century is at least as promising as the story of the Jew in other countries. Indeed, as early as 1804, Alexander I. issued a ukase to improve their condition. They

were exempted from some exceptional laws; to discourage the use of the jargon, special privileges were granted to those who would speak Russian, Polish, or German. But unfavorable legislation was not wanting there, and conditions with which we are familiar now were already instituted. The Jews were driven from the country places and crowded into towns. That was the beginning of the Pale.

Internally, we meet the same unpromising conditions seen in Germany, the same political disabilities and social ostracism, and, on the part of the Jew, the same enmity to all secular learning, the same narrowness of education within the confines of the Talmud and Kabala, with a further spreading of the excesses and superstitions of the Chassidim. All the education that the Russian boy received he received in the Cheder. But this story up to the middle of the Nineteenth Century is not exceptionally Russian. Unfortunately, it is still the story of the Russian Jew of to-day. After 1848, wherever we turn, in European lands, we find advance, socially, politically and educationally, but Russia stood still. The little that it granted at the beginning of the century was its all. Portugal, after long opposition, readmitted Jews in 1821, Belgium granted them freedom in 1830, Sweden and Greece in 1848, Austria, after many set-backs and disappointments, in 1867, and Switzerland as late as 1874. But the Russian status remains unchanged.

England had begun with the accession of Queen Victoria to give certain civil rights to the Jews, Moses Montefiore being given the office of sheriff and later knighted. One by one the old disabilities were removed. In 1857, Jews were admitted to Parliament, in 1871, they could take degrees at the universities, in 1884 they were admitted to the House of Lords. Very soon in England and in the English colonies Jews were winning distinction at posts that a few decades earlier were denied them altogether.

Yet Russia remained unchanged. And, as though to complete this story of Jewish obloquy and misery, in 1882 Russia decided to put into force a law that in a measure had become a dead letter, and again turned the Jews from country places into the towns, which meant that terrible congestion in the Russian Pale with the awful social consequences. Russian treatment of the Jew

has found natural reflection in its near neighbors, Roumania and Galicia. So, while the Jewish story in other lands is a story more or less of triumph, the story in Russia remains a tragedy.

Yet even that has its hopeful side, in that it has begun the disintegration of the East European congestion and has brought half a million Jews from Slavic oppression to this land of unlimited opportunities, fast taking its place in the van of Occidental nations. The tide of Jewish migrations that flowed from West to East for three centuries has turned West once more. Nor will the influence of Zionism succeed in turning the current to the Orient again.

## VI.

The Nineteenth Century that has brought the Jew once more in closer touch with the world at large, has tended to broaden his intellectual outlook, while widening his social sympathies.

The education that the new generation of Jews was now receiving, the secular discipline in literature and science, taught him the importance of a scholarly application of the results of learning to his own religion and literature. Thus was laid the foundation of what has come to be called the science of Judaism. The great scholars in these fields were Krochmar, Rappaport, Munk, Zunz, Luzatto, Steinschneider, Phillipson and many others. These were followed by the great historians, Yost, Lewisohn, and later Geiger and Graetz.

At last the Jew wrote his own history and began to arrange, in an orderly way, the treasures of his own literature. He was surprised at the wealth of his own inheritance, too long neglected. A new enthusiasm was awakened. As the story grew, the Jew and the world at large learned with surprise the grandeur of Jewish history, the magnificence of its record. The many men of light and learning that had appeared in the Dark Ages, when the world had fondly supposed that the Jew, too, was sunk in darkness, that Avicbron turned out to be Ibn Gabirol, was a characteristic rather than an isolated example. Even the Talmud, read again with new penetration and in the light of cognate scholarship, was made to reveal phases of Jewish life. The Jew began to see himself in perspective.

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The philosophy of Judaism was developed once more. The grandeur of the faith and the magnitude of its possibilities was realized now as never before. The world came to listen with a new respect to the story of the Jew, came again to sit at the feet of its old masters; and the rejuvenation is going on still.

Though perhaps less noticed, this century has been a greater literary age of the Jew than any preceding. Even the Spanish era, so brilliant while it lasted, eventually went out in darkness, as has been pointed out by Mr. Israel Abrahams. But this era of Jewish scholarship, presented in many tongues, is still growing from year to year. No longer does the Jew depend upon the Gentile to interpret his place in the world's economy. The Jew is producing a new literature, largely critical and classificatory, it is beginning to be creative, too; and the formation of Jewish theological academies, Jewish publication societies and the spread of Jewish magazines is carrying this knowledge from the scholarly few to the less scholarly many.

## VII.

So far for himself. What has the Jew of the Nineteenth Century done for the world? Not long has he been given the opportunity to do for the world anything. The doors for the outlets of his varied powers have but recently been opened. Yet there are great names. To select a few; in science I may mention Sylvester, and Baer; in music, Mendelssohn, Meyerbeer, Halévy and Rubenstein; in art, Solomon and Israels; in philosophy, Lazarus and Steinthal; in criticism, Oppert and the Darmstetters; in general literature, Heine, Emma Lazarus, Kumpert, Francos, and many too near to mention; in statesmanship, Cremieux, Beaconsfield and Lasker. Of Jewish extraction; not all of these were of Jewish faith. There are, too, the great physicians; there always have been the great physicians.

Yet there is one field in particular—brought to my notice through a recent article—that the Jew has largely made his own, in which the leaders in fact have been Jews, and it is a field that particularly suggests service for humanity. I mean that sociological arena in which the cause of the people has been taken up and lances broken in their defense. Great names in this field are Ricardo, Ferdinand

La Salle and Carl Marx. On La Salle's tombstone in the Jewish burial-ground on the Continent, there appears a significant epitaph, "Denker und Kaempfer." Into that Jewish cemetery at Breslau hundreds of workingmen find their way on the anniversary of his death to lay wreaths upon his grave. Carl Marx, who gladly and ploddingly went to work on his monumental theme "Das Capital," still supplies the best and most telling arguments for the leaders of the popular cause to-day. Possibly the world is hardly aware that it owes any of its social advance to the Nineteenth Century Jew. But that always has been the fate of the Jew in his varied contributions to mankind.

But what further distinguishes the Jew of this century is that he has learned a new co-operation of all his co-religionists in defense of their common cause, like which there has been nothing since the old days of the Sanhedrin, when it sat as central authority in Palestine. I refer primarily to the Alliance Israelite Universelle. How did it come about? In the year 1840, the blood accusation again arose against the Jew, this time in the East. A Turk had killed a monk and conveniently the blame was laid upon a Jew, and the familiar reason given that his blood was used for the Passover. Many of our brethren were seized and the ancient barbaric method of wringing confession by torture was introduced. Many Jewish homes were destroyed and the persecution spread to further places.

So far it reads like the story of the Dark Ages, but it wasn't the Dark Ages. There existed the press and the press took up the cause. As the French consul had approved the persecution, it became largely a French question, and thus it was that Adolph Cremieux came to the fore. In him we find a familiar transformation. He, too, had been a race-Jew, aloof from his people, like Emma Lazarus. Just as the latter had been fired into a loyal Jewess by the persecutions of Russia in 1882, so Adolph Cremieux forty years earlier found the bond between himself and his brethren strengthened by this outrageous act in the East.

The question became an international one. Louis Phillippe in France, Lord Palmerston in England, Metternich in Austria, all had some participation in the movement. Indeed, it was the Austrian consul, Mirlato, that played for the outraged Jew the noble part

that Picquart had played for Dreyfus. It was further to investigate this affair that Moses Montefiore traveled to the East, receiving the gracious sanction and warm endorsement of his queen, Victoria. To pass over the history briefly, the slander was exposed and the guilty punished. Twenty years later a Jewish child in Italy, named Mortara, was abducted by its nurse and secretly baptized into the Catholic church. No expostulation or even political agitation could restore it to its parents. Incidents such as these taught the Jew that there must be some external bond uniting them. The time had come for the formation of some international organization by which they could all united defend the cause of their brethren wherever their interests were jeopardized. Thus was formed the well known "Alliance Israelite Universelle," that has rendered and is rendering such splendid service in being the defender of the Jew at all corners of the world and under all governments, from the far East to the far West, and that is building trade and art schools for the Jew in all benighted lands. Every Jew throughout the world should be a member of this organization, whose powers for good are only limited by the support we are willing to give it. No question of religious difference divides here. In the interests of their brethren all Jews are united as one family.

It has this pre-eminent advantage over Zionism, in addition to its greater practicability and immediate achievement, in that Zionism, from the most favorable aspect, has created a new line of cleavage, while the Alliance has the endorsement and the confidence of all Jews; it antagonizes none, it makes for the union of all.

#### VIII.

The story of Judaism of the Nineteenth Century has been assigned to another. I have therefore religiously refrained from treating of religious issues. Of course it is impossible to write about the Jew without touching the religious in some way—for that is his *raison d'etre*.

One of the social consequences of that new chapter in Judaism that the century has written, known as Reform, is the emergence of woman. Her new place in the synagogue, her new place in the

community, her philanthropic and educational undertakings, bodes well for the coming day. America has witnessed her most complete emancipation; and the formation of Woman's Councils, Sisterhoods and Study Circles is one of the American chapters of the century.

Outside of the position of woman and American immigration I have said little of the Jew of the United States. There is little to say. Even the researches of the American Jewish Historical Society find Spanish America its most fruitful field. Otherwise, American Jewry's achievements are too near for historic perspective. They are still in the making.

After the Declaration of Independence and the victory that made it an actuality in the year 1783, Jews were admitted to full rights of citizenship. But how many Jews did this mean? In the United States in 1818, there were but 3,000 Jews, in 1826 there were but 6,000, in 1840 but 15,000, and in 1848, 50,000. There are in the United States of America a million Jews to-day. The story of the American Jew in the Nineteenth Century is thus largely a story of immigration.

Westward the star of empire takes its sway. Reverently the Jew may still turn to the East in his prayers, the direction of his great past, but the Jew must turn to the West for the hoped-for achievements of a great future.

Such is the story of the Jew for the past hundred years. It began externally with a gradual toleration, tempered here and there by hostility, and closed with a presentation of the Jew in many lands holding an envied place of complete emancipation and recognized distinction. That the back wash of the advancing tide of equality and good will brings an occasional anti-Semitic wave need not shake our optimism. For time and tendencies are on our side. Internally, it is a story of the gradual shaking off the effects of the abuses of centuries, the gradual reinstallation of the Faith in its pristine purity, with the added light of humanity's latest culture and highest experience. Who dare prophecy the outcome of the Twentieth Century? "Watchman, what of the night?"

**DISCUSSION OF DR. M. H. HARRIS'S PAPER.**

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**BY DR. DAVID BLAUSTEIN.**

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In speaking of the Jew, it is difficult to separate him from religion. Take away his religion from him, and the Jew has nothing peculiar about him to distinguish him from the rest of the world. The anatomy of the Jew is not different from the anatomy of any other human being. So, too, the physiology of the Jew is not in the least different from that of any other human being. There may be a psychology of the Jew, but the psychology also cannot be well defined, except in its relation to the religion of the Jew. Still, I shall try to point out a few changes that the Jew has undergone during the Nineteenth Century, apart from his religion.

When speaking of the Jew of the Nineteenth Century, we must confine ourselves to the Jews of such countries that have come under the influence of the Nineteenth Century civilization. This would comprise the countries of Western Europe and the United States. Russia, for instance, cannot be said to have come under the influence of the Nineteenth Century civilization. On the contrary, the government of that country utilized the inventions of the Nineteenth Century to keep the people in the Eighteenth, if not in the Seventeenth, or even in the Sixteenth Century. The railroads, the telegraphs, the telephones, etc., are often used by the government to mobilize the army in order to suppress a free movement started in a remote part of the country. The developed art of photography is used by the government to identify political offenders. What is the case in Russia may be said of other countries in Eastern Europe also.

The emancipation of the Jew in Western Europe and the United States has wrought in the Jew, both individually and collectively, the following changes:

The difference between Jewish and Greek culture is said to have been that "while the Greek worshiped the religion of beauty, the Jew worshiped the beauty of religion." The conditions under which the Jew of Western Europe has lived during the Nineteenth Century, have to a certain degree caused him to change his conception of religion and beauty. Reformed Judaism, for instance, has paid more attention to the æsthetic part of the service rather than to the inward devotion. Outside influences have been brought to bear upon the Jew to awaken in him his religious feeling. This is altogether contrary to the Jew of the Nineteenth Century. This is a change in religion. But, as I said before, when speaking of the Jew, he cannot altogether be separated from his religion.

While the Jew was confined to the Ghetto, he was not given a chance to engage himself in public affairs outside of his own. In the struggle for religious liberty, or in the conflict between State and church, the Jew took no part. He may have been the power behind the throne—in fact, he gave the incentive to the early reforms in the Christian church—but he dared not to come out openly with his ideas on the question, for it was a struggle between Christian and Christian, and the Jew naturally could not interfere.

The greatest battle fought during the Nineteenth Century, especially during the last quarter of that century, was the conflict between capital and labor. In this struggle, the Jew not only took part, but even led. The author of "Capital," the Bible of the laborer, was a Jew. The saints and patrons of the laborers, Karl Marx and Lasalle were Jews. Not only did the Jew champion the cause of labor in theory, but he has actually been engaged in the struggle. The Jew has contributed more than his quota towards the labor movement.

A visible change among the Jews during the Nineteenth Century is the attempt to lead the Jew back to agriculture. This was the case even in Eastern Europe and Asia Minor, that did not come under the influence of the Nineteenth Century. There are now Jewish colonies in the United States, in the Argentine Republic, in Russia near the Caspian Sea, in Palestine, and in other countries. So far the economic changes. As to changes in the social life of the Jew in the Nineteenth Century, there is nothing in particular to be

## CONFERENCE LECTURE.

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RABBI MOSES J. GRIES.

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Isaac Mayer Wise—peace be to him, the founder and president of this Central Conference of American Rabbis, declared his faith that “within twenty-five years Judaism would be the religion of thinking men and women.” Who that was present will ever forget the memorable scene! The wonderful eightieth birthday celebration closed with splendor and with eloquence. The old, patriarchal figure stood surrounded by his disciples and friends. His eye looked into the future as with vision of the seer and his voice with prophetic power proclaimed, “within twenty-five years Judaism will be the religion of thinking men and women.”

O, rude awakening, so soon to hear upon the streets and in the legislative chambers of the splendid capitals of civilized Europe, the old and terrible cry—“death to the Jew!” We review Israel's history in the century just closed and we note a steady forward movement. Years of reaction and retrogression, but a century of advance and betterment. At the dawn of the Twentieth Century, more than one-half of the Jews of the world suffer and struggle under the burden of misery. Eagerly we speak the hope of our hearts, the next one hundred years will witness their emancipation. Emancipated ourselves, we will and must find a way to make our brethren free.

But if all of Israel were free as we are free—emancipated from the age-old misery, the yoke of the oppressor broken and the bonds of injustice loosed, would the Messianic Era have come and Israel's mission have been fulfilled? Israel's appointed life-work ends not with freedom for the Jews. We hold liberty more than a privilege and blessing for ourselves. It is the sacred right of man which we must help to establish and perpetuate. The Jew's historic life-purpose means more than the struggle for physical freedom and right of conscience and liberty of worship. Moral and religious

twice as many proportionately as Gentiles, nor was sufficient stress laid upon the work of Jews in English, French or Italian literature.

Mr. Taubenhauß spoke of Lebensohn and Schulman as prominent Russian writers, the one as a poet and the other as an historian. He did not agree with Dr. Harris that persecution fostered ceremonialism. The Jews of Persia were steeped in ceremonialism though they were not subjected to persecution.

Dr. Philipson said that he would like to have heard more in detail about changes in the Jew's condition wrought in the United States. He asked Dr. Harris to enlarge before the publication of the paper, upon the subjects of political emancipation, the effect of past legislation, and the elimination of objectionable features in legislation, the idea of unions in congregational life, Sabbath School life, etc.

A. S. Anspacher offered a correction to a statement made by the original speaker to the effect that Mirabeau was a friend of the Jews. Mirabeau's motives were of a double character. He allowed the Jews liberty as a state policy. His friendship for the Jew was an accident.

Dr. Sale thought that while it was true that the Jews were used as a club to beat the ecclesiastics, it is the result that has to be considered and not the motive.

Dr. Harris closed the discussion of his paper.

the generation of those that seek Thee?" I do not wait to hear you protest. "Temple going is not the all-important thing in Judaism. Worship is not the all of Judaism."

I accept the thought and I ask for more than times of worship and hours for religious instruction. Front the conditions as they exist. See the truth so plain. Neither orthodox synagogues nor reform temples are reaching our men and women and children. Everywhere a manifest tendency to a death-cult in our Jewish worship! The Kaddish must be said and not understood—service must be faithfully attended through the year of mourning and at the "Yahr Zeit." O magnificent and pious Kaddish and Yahrzeit Judaism, that has changed the day of delight into a Sabbath of sorrow. Too often have our men and women only a death-relationship to the temple. Our Judaism, whose message is joy and life has degenerated in practice into a religion of death and mourning. Welcome the movement and the inspiration which will bring back the healthy interests of life. Our temples are not to be monuments, beautiful and costly to satisfy our pride and vanity. Monuments there are to the living and to the dead. To the dead, erect, if you will, stones massive, impressive and consecrate them. To the living—there must be more than consecrated stone. There must be spirit within the stone, and power to help living men and women and children, forming and building hearts and souls, purifying and uplifting conduct.

The temple shall be primarily for worship, for the sorrowing and for the rejoicing, for instruction in the law and tradition of Israel and for the application of these to the necessities of the age and generation. Of old, the synagogue was house of learning devoted to the study of the law. To-day, it must continue to be house of learning and must be devoted to the study of life and of all its interests.

Judaism is concerned with the whole of life. It makes no false distinctions between the sacred and the secular. It does not divide life and conduct into religious and irreligious—religious for temple and Sabbath and holyday—irreligious for the world and the days of the week and the year. If religion is, as we believe and teach,

al factor in the whole of life, it must have force always,

seven days in the week and everywhere. Every effort and activity of life, all work and pleasure, are within the province of religion.

Life is many-sided and life's interest are varied. Temple and Judaism should meet the needs of life. Our present-day life grows more and more complex. Men and women are drawn more and more out of their homes to satisfy their desires and their necessities. Human interests have grown too large to find full satisfaction in the individual home. We are not sufficient unto ourselves. We are drawn out into the world to fill the larger desires of mind and heart. Together, men and women will find and accomplish what is impossible for the individual. The temple shall be the larger home for the congregation—not a substitute for but a supplement to the home. It is the natural centre of all congregational and communal life. It should be the "social centre" for the well-to-do. The life of the community should grow and develop naturally about the temple. Within it, may be established rational work and sensible pleasure for men, women and children. The organizations and societies of men and women, especially of young men and women which exist in most communities, ought to find a home in the temple. Good will result to the community and to the congregation. Such relation involves neither a surrender of their independence nor the least encroachment upon their freedom of self-government. The temple, by reason of its character and the cause for which it stands, will give a needed uplift to the works and the pleasures of these associations, and they, do not fear, will not make unholy the altar.

Why do we let our young men drift morally and religiously—and why have our young men's movements failed again and again? Because they were not sustained by the power of a moral and religious purpose. Externally they appeared like the Young Men's Christian Association, but within—the soul was absent.

Boys and girls will rally round the temple. Teach children to turn naturally to the temple for the satisfaction of the natural desires and needs of their boy and girl natures—let the temple answer, as answer it should, and you may be sure boys and girls will be enthusiastically loyal to it.

Judaism should inspire, organize and direct Jewish life and

activities. The congregation, rather than a social organization or a fraternal association of a charitable society, is and should be the centre. There is power in such centralization. One heart and one soul will unify the life of a community. The present never-ending conflict between rival interests may cease. Amusements, now too often an opposing force, interfering with public worship and other congregational work, will be subordinated, and possibly pleasures which ennoble and educate will take the place of those which degrade and debase.

The synagogue will remain the sanctuary. There need be no loss of desired sanctity, nor a decrease in the spirit of worship and reverence.

I believe that the open temple should do no work which home or individual or a society is doing better and can do better; at the same time, I am firmly convinced that the union of individual strength and the centralization of scattered interests almost always results in great good. The temple, instead of forever begging for support, becomes the supporting influence. It is the power, the soul, the life-centre of the community. Let those that will, sneer at "side shows," or denounce the temple as "concert hall and theatre." They solve nothing. Mankind has not been lifted up by sneering. I cherish the conviction that every effort whose influence is for good, may have a proper place within the temple. Be assured movements, activities, works and pleasures are not made evil because put within temple walls.

Get into right relation with the child, touch its life and keep on touching it until the end. Find both work and pleasure to interest children and men and women, young and old. I doubt not, it is important to preserve the sacred Hebrew tongue, to guard the institutions and customs, hallowed by age, and very important to proclaim the law of Israel and the teachings of Judaism. I hold it most important to teach human hearts and to guide human minds and to inspire human souls. If religion be the vital thing in life, it cannot, without injury, be ignored, twelve months in the year, twelve months lacking one or two or three days. Judaism, if it be a religion of life, with life-power in its teaching, must end the formal allegiance determined by birth and race. It may have

blood but it has no soul behind it. Let Judaism make manifest its power by holding Jews loyal to their heritage and its vitality by the life it inspires and creates. The whole purpose of religion, law and teachings, institutions and customs and language, is to make life worthy.

Why forever justify Judaism and its historic past? Why forever emphasize the need of historical vindication for Jewish denial and martyrdom? Before God and in the hearing of men, proclaim the truth concerning Jews and Judaism! Right the false judgments of the centuries and of the millions of mankind! Is this all? Judaism must be a vital religious force in the lives of Jews of this generation, alive this day and here—here in the lives of men and women, young men and young women and children. The work of Judaism is to develop the life and to build the character of Jews. Its power must reveal itself in the life of Jews, its supposed believers. Do temples and synagogues inspire the moral and religious life of Jews? The temple and the synagogue should be power for the upliftment of the individual, for the consecration of the family and the home, for the moral advancement of the city and the nation. All the interests of life are the interests of religion. Therefore, the activities of the temple should be larger than worship and religious school as life is larger than Sabbath and Sunday. I believe in the open temple—serving seven days in the week.—“Thy gates shall stand open continually day and night, they shall not be closed.”

## CONFERENCE SERMON.\*

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BY DR. ASRAM S. ISAACS

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Taking the text from the traditional section of the week, Numbers XXV. 13: "And it shall be to him and to his seed after him as a covenant of an everlasting priesthood," it was shown how the promise to Phineas of an eternal priesthood had significance for all time. Yet the importance given by tradition to Phineas was out of all proportion to the act recorded of him and must be explained by the fact that he symbolized the three ideals of priesthood.

To-day, it seems the American tendency to have Rabbis of congregations, not congregations of Rabbis, the creation of a special class to develop, if without balance wheels, into a self-constituted and self-righteous hierarchy. Now the Jewish idea, as exemplified in the long stretch of Jewish history, aims at the diffusion of knowledge among the people, not its retention in the hands of a few. Judaism is a democracy—that is the entire trend of its history even in times we call ecclesiastical and in the shadow of the Talmud.

To-day, when this idea is losing hold, we must dwell upon the balance wheels of the priesthood in Israel and urge the ideals of Phineas as vital to the Rabbi, if his office is to be perpetual.

These ideals are, first, a three-fold enthusiasm for practical learning that would teach our children love and sympathy for Jewish history and literature. An enthusiasm for humanity would inspire more reverence for the trials and sorrows of men and women. It is the ministry that makes the minister, not office or title. It is the loving service which consecrates, not dignity or station. Then comes enthusiasm for Judaism. Fads may exist for a few years but our religion is perpetual. We must love it as the best for us and deem it a privilege to translate into life its message and monition.

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\*A Synopsis.

The second ideal for the Rabbi to illustrate was courage. He must lead, not follow. It is easy to swim with the tide, but he must live, not merely preach, his principles. Success is not a question of salary or synagogue membership, but of character. To follow one's own ideal, even if it lead one out of the crowd, and to do modestly and sturdily that which he knows he ought to do, is the sign of courage.

No less essential was the third ideal—conviction. The Rabbi often blames his congregation for want of conviction, when he is without any himself. He needs central fires. As he rises to his convictions, so will his people. To cut away at the root of Judaism is not the most successful way to inspire Judaism. How can it grow when the pulpit is ever sounding its requiem! The time is past for the spirit of Mephisto to sway the Rabbi. The age and its demands call for positive convictions as alone competent to erect a temple of faith.

Two pictures have come down to us from antiquity—the one has been immortalized in sculpture, the other in Scripture, and both are of the priesthood. The one is of Laocoon, a priesthood struggling with the serpents of its own creation—fanaticism, ignorance, envy, conceit. The other is of Moses, supported by his brothers, and winning eternal triumph, as will our Conference, if we maintain true brotherhood, with hands uplifted in a holy cause.

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